



JUNE 18, 1970 — No. 960
25th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY



Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

The other side of the Lawndale-Timothy Controversy

Dear Mr. Editor:

Sometime ago a long article appeared in the Calvinist-Contact about the struggle that is going on in Cicero, Illinois, over the refusal of the Timothy Christian School Board to admit the black children from the Lawndale Christian Reformed Church into their school. Many other articles have appeared in various publications serving our Reformed community. Most of these articles side in with the Lawndale Church. It is no more than fair that this struggle also be viewed from the side of the Timothy Christian School Board. I wish to do this in this article. Most of the source material I have used in preparing this article is available to everyone. The fact that the Lawndale children were not admitted into the Timothy School has been widely publicized. Last year an emotionally-charged article appeared in The Banner over the name of Mrs. Dorothy Roberts from Lawndale. At the Fall session of our Classes, the delegates were confronted with another document from Lawndale, deploring the fact that their children were refused admittance into the Timothy School, even in the face of a synodical declaration to the effect that to advocate or support racial discrimination is a censurable sin. From reports or classical meetings in our church news media, it is clear that the position of the Lawndale Church has been zealously promoted. And as has been indicated, the matter has been dealt with at the Synods of 1968 and 1969. It is coming up at Synod again this year. It is important that we follow carefully all that has transpired in this important issue.

In our Feb. 26, 1970 issue we published an article by the Rev. Dr. R. Kooistra under the title "Left Alone Lawndale and timid Timothy". The subject of that article is now on the agenda of the Synod of the Christian Reformed Church. Below is an article which takes a different stand in the matter. — Editor.

fronted with another document from Lawndale, deploring the fact that their children were refused admittance into the Timothy School, even in the face of a synodical declaration to the effect that to advocate or support racial discrimination is a censurable sin. From reports or classical meetings in our church news media, it is clear that the position of the Lawndale Church has been zealously promoted. And as has been indicated, the matter has been dealt with at the Synods of 1968 and 1969. It is coming up at Synod again this year. It is important that we follow carefully all that has transpired in this important issue.

There is one important document, however, that should be carefully read by everyone before taking sides. It is a little booklet entitled, "All Things Are Lawful; But Not All Things Are Expedient" (I Cor. 10:23). It is commonly called "A Position Paper". It was published by the Timothy Christian School Board in October 1969. You can obtain a copy of this important document by writing to the office of the Timothy Christian School, 1225 S. 60th Court, Cicero, Illinois. The price is thirty-five cents postpaid. All delegates and alternates to the 1970 Synod will receive a copy of this booklet. With these preliminary remarks, let's have another look at the Lawndale-Timothy controversy.

THE ISSUE INVOLVED

In 1965, the Board of the Timothy Christian School received a request from members of the Lawndale Church that their children be enrolled in the Timothy School in September. The reader must understand, of course, that the children from Lawndale are black, because the church at Lawndale consists of black Christians. The Timothy Board, after carefully considering the request decided not to admit these black children because of the racial tension in the city of Cicero. The residents of Cicero, a large proportion of which are of Slavic and Italian descent, are unalterably opposed to allowing black people into their community. We object to this adamant stand but it is a simple fact nevertheless. The Timothy Board is convinced that if black children are admitted to the Timothy School violence would result. The school building would most likely be burned to the ground, and what is worse, lives would be in jeopardy, also of the children. Perhaps, to the reader in Canada such a situation seems impossible. It is easy for us to conclude that the Timothy Board is using this for an excuse to cover up their own prejudices against black people. This is what they are being accused of by many in different quarters. Recently all the pastors of the Christian Reformed Church received a document entitled, "Excerpts from the Report of the Lawndale Subcommittee of the Home Missions Committee of Classis Chicago North — January 7, 1970." This document contains the following statement, "Furthermore, the persistent refusal of the Timothy Board to receive Lawndale covenant children into the elementary and junior high schools tended to support in a concrete fashion the existence of this repression and hatred." Here you have the charge against the Timothy Board that they do not allow black children into the Timothy Schools, because of 'repression and hatred'. This is a very serious charge. Is this charge warranted? The Timothy Board has explained that they have no principal policy against admitting black children. In fact they would like to admit them but they feel that they can't in the present racial climate in Cicero. And the Board states that since the Reformed community consists of only about 2% of the total population of Cicero they are the helpless victims of circumstances. And to admit black children into a school located in this community where the feelings against black people runs so high would be foolhardy, and would put lives in jeopardy, and would almost certainly result in the destruction of the school with the consequent loss of facilities for Christian education for all the children in the Reformed community. In order to make a decision whether the position of the Board is correct or not, we must look at some of the facts relative to the anti-black feelings on the part of the populace of Cicero. We must be objective on this score, as we must be on every fact of this controversy.

Let us who are several thousand

miles from Cicero examine some of the facts about racial tension in this city. It's easy for us to pass judgment when we are not personally involved. It's easy for one standing on the sidelines, or for a newcomer into the area to make a judgment, whether he be a minister, student, teacher or a plain observer. But we do well to listen to the leaders of the churches there and to the people who were born and reared in this area. We must bear in mind that the Timothy Board has wrestled for years with this problem and has earnestly tried to find a solution. The Timothy Board consists of eighteen men. These men represent eight of nine Reformed and Christian Reformed churches in Chicago's western suburbs. As is generally true in all school boards, men of experience and sound judgment are chosen. This Board consists of a cross section of the Reformed community. No doubt there are among its members, craftsmen, business men, members of various professions, etc. Throughout the past five years, during which this struggle has been going on, these men have almost unanimously maintained the position taken in the beginning that under prevailing circumstances they cannot admit black children into the Timothy School. What is more, the Board has the overwhelming support of the School Society which elected them to office. It just seems to me to accuse these men of 'repression and hatred' is an irresponsible judgment, to say the least. Some really solid facts would have to be adduced to warrant such a sweeping judgment.

RACIAL TENSION IN CICERO

What concrete and verifiable evidence can we who live in another country obtain to come to a fair judgment? So much depends on whether or not it is really true that the school building would be burned and the children's lives endangered if the black children from Lawndale would be admitted into the Timothy School. The Board's Position Paper discloses some interesting facts that can be verified by anyone who wants to take the trouble to do so. Let me quote, "As early as 1951, a black man, Harvey Clark, and his family attempted to move into an apartment in Cicero, armed with a court order which demanded police protection. Enraged neighbors entered the building while the black family was absent, and destroyed furnishings and fixtures throughout the entire building, throwing many of them out of the windows. There was minimal police protection offered. The black family never returned and there has never been another attempt to integrate Cicero." It is deplorable that such a thing could happen in 'free America' but facts are facts. One thing we must not overlook in this episode: Even though Harvey Clark was armed with a court order which demanded police protection, only minimal police protection was given when this 'white community' is threatened by the intrusion of blacks, but minimum fire protection is given too. This means that if the Timothy School were set afire, it would most likely burn to the ground, because the fire department would 'drag its feet'. Why do the police and fire departments of Cicero give little protection in these circumstances? For the simple reason that the firemen and the policemen also live in Cicero and they are just as anxious as everyone else to keep black people out of Cicero. Of course this is illegal and sinful, but it is a fact nevertheless.

OFFICERS SYNOD OF THE CHR. REF. CHURCH

The Synod of the Christian Reformed Church elected as its officers: Rev. H. De Mots of Classis Chicago South, president; Rev. M. Goote of Classis Grand Rapids, vice president; Rev. B. Nederlof of Classis British Columbia, clerk; Rev. John Mulder of Kalamazoo, Mich., second clerk.

Let us look at another piece of verifiable evidence of the strong antipathy against black people in Cicero. The late Dr. Martin Luther King, an outstanding advocate of racial equality, and a fearless man, contented himself with a token march down one of the main streets of Cicero, and at the same time he was protected by thousands of national guardsmen.

We also point out that in August, 1968, after a letter had been sent to neighbors of the Christian School indicating that the Board was considering admitting black children from Lawndale a near riot resulted. Here is a description of that meeting, "The reaction of the community was explosive. The Board arrived at the junior high school for its regular monthly meeting, to find some 150 angry neighbors jammed in and around the Board meeting room. The mood of the meeting was ugly and threatening - - -"

Many other facts could be related showing that it would be precipitous and rash to try to crack Cicero's race barrier. Real estate companies, for example, are threatened with burning and violence if they should dare sell a house to a black family. It's easy for us who are not acquainted with conditions in Cicero to say, "Absolutely, the Board should admit the black children from Lawndale." But you have second thoughts when you study the situation. How willing are those who cry the loudest about the alleged unchristian action of the Board to stick to their guns and fight to the end for their convictions? Again, the records bear out some interesting facts. The Position Paper mentions the names of the ministers (all relative newcomers to the area) who were once in the forefront of the band of those who opposed the Board's stand and who championed the cause of Lawndale. If you will check the 1970 YEARBOOK, and the 'Calls Accepted' column in our church papers, you will discover that these men are no longer in the Cicero area. They have accepted calls elsewhere. One minister, for example, after reportedly receiving telephone threats, left his home immediately, reconsidered and accepted a previously decline call to another church, and moved away within a few weeks. The Timothy Board even approached Classis Chicago North about having it take over the schools, but Classis declined to go into this.

I firmly believe that the Board is justified in its present position that because of the hostility of the Cicero community "the best interests of all members of the Timothy School Society will be served if these children are not accepted for enrollment in Cicero at this time."

WHAT HAS THE BOARD DONE?

From the foregoing it would appear that the Timothy School Board has simply shut the door in a cold and heartless fashion. This is not true at all. The Board

has done a valiant job in trying to solve the problem. Let us look at the facts. In October, 1965, the Board initiated a move which was intended to result in the establishment of a Christian School in Lawndale. We are not told in the Position Paper why these efforts failed, so we cannot pass judgment. It is noteworthy, however, that this initiation came from the Board. If plans to have a Christian School in Lawndale had materialized the problem might have been solved. Also, we learn that three Lawndale students were enrolled in the high school located in Elmhurst for the 1966-1967 school year. In September, 1967, nineteen Lawndale children were enrolled in the Christian School at Des Plaines. As of September, 1970, grade seven and eight students may also be enrolled at Elmhurst. So, it is not a question of whether or not the Lawndale children can receive a Christian education. A Christian education for the covenant black children in Lawndale is available. But Lawndale insists that their children be enrolled at Timothy. It is the nearest school, and they are entitled to go there, and the Board would gladly receive them under ordinary circumstances. But as is clear from the facts at hand, to receive them would most likely result in the loss of the school, or the withdrawal from the school of the white children whose parents would fear reprisals, and the end result would be that the school would be burned, or closed, and so all the children of the area would be deprived of a Christian education at Timothy. But the way is open to solve the problem if Lawndale would see the Board's side of the picture. Does the insistence by Lawndale to have children enrolled at Timothy under present circumstances evidence the right spirit? Should we not be gracious in situations like this and forego our rights in the interest of the entire Christian community? One cannot but think of a statement in Lord's Day Forty of the Catechism, which treats the sixth commandment. We are to love one another. Racism is a sin because it involves dislike and even hatred. The sixth commandment goes beyond murder. It "forbids envy, hatred, and anger." God "commands us to love our neighbor as ourselves: to show patience, peace, meekness, mercy, and all kindness towards him." We also read that we must "prevent his hurt as much as in us lies, and do good even to our enemies." This is a lofty demand which no individual or organization can attain. But we must strive, by the grace of God to reach this goal. We can understand that to be looked down on, and discriminated against, cuts a black person deeply. One is deeply moved by the atrocities against black people. But life is a two-way street. People, other than black people can be hurt, and organizations comprised of white people can be put in an intolerable position just as organizations comprised of

(Continued on page 2)



NORTHERN BUSH PILOT, MATT BERRY, a legendary figure in the Arctic died in Edmonton recently at the age of 81. The pioneer flier won the McKee trophy in 1937 for two Arctic trips. The McKee is awarded annually to Canada's outstanding contributor to aviation. In one flight Berry flew his primitive craft 800 miles to help save two airmen lost for 29 days, and in the other flight he piloted his craft 1,750 miles without a compass to rescue a bishop, three priests and three Eskimo children.

The other side of the Lawndale-Timothy Controversy

(Continued from page 1)

black people. And when we read in the explanation of the sixth commandment, that we are to "prevent his hurt as much as in us lies" this applies to both sides of the Lawndale-Timothy controversy. And it seems to me, that the Lawndale church could exercise a bit more flexibility and be gracious enough to prevent the hurt of their white brothers and sisters of the same faith living in Cicero.

OUTSIDE INFLUENCES

The complexity of any controversy increases with time. Charges and counter-charges are made. Lines of communication are broken down. The Lawndale-Timothy controversy is like a fire that started very small and has flared up into a denominational conflagration. One of the reasons why this issue has become so widespread is because fuel was fed to the fire by persons from the outside. A play was made on the emotions of people. The charge is made by the Board that the two pastors who served Lawndale shifted the emphasis from gospel preaching and Bible instruction to an aggressive program of social activism. This is denied in the statement dated January 7, 1970, by the Lawndale Subcommittee. Here again, living at a distance we should be hesitant to make a judgment. I may have my own opinion, but that doesn't carry much weight with the other fellow. I must call attention to one fact, however. Lawndale admits that it had posters on the church bulletin board, one dealing with the draft and the other with the boycott of California grapes. Lawndale asserts that the poster about the draft merely outlined legitimate and lawful ways of escaping the draft. We cannot judge on this score. But I want to call attention to the poster on the church bulletin board about the California Grape Strike. We wonder why this poster was on the church bulletin board? These posters appeal to the public to support the California grape strike in order to force the table grape growers of California to sign a closed shop agreement with the grape pickers. One method in their attempt to achieve their end is to promote a boycott on California table grapes. Space does not permit me to give facts about the grape strike. It is a known fact, however, that the grape strike would have been over a long time ago, and perhaps would not ever have occurred, if it had not been for outside labor agitators, radicals and extreme social activists. For information on the California Grape Strike we refer our readers to the Nineteen Sixty-Seven Report On Un-American Activities in California, which can be obtained from the State Capitol, Sacramento, California. The point is, when a charge is made that a church is going in the direction of social activism, and when that church promotes the boycott on grapes through a bulletin on its church bulletin board, we cannot help but come to the conclusion that there is more than a modicum of truth in such an allegation. No consistory committed to the advancement of Christ's Kingdom would want a bulletin making propaganda for the California grape strikers and promoting a boycott on table grapes on its church bulletin board. This is definitely a case of social activism, to what degree we are not prepared to say.

Some important incidents have occurred about the time the Position Paper was published in October 1969. For example, late in October, 1969, many out of town people arrived at the Timothy Christian School and held a demonstration march for about two hours. Several newspaper reporters arrived at about the same time. This was about 8 A.M. Participants and observers at the demonstration included a number of Calvin College and Seminary students, a few Trinity College students, and a few ministers and college professors. A former Lawndale pastor spent nearly an hour interviewing various members of the press. Consequently, the Law-

dale-Timothy controversy was catapulted in national limelight. People not knowing the truth about the controversy naturally are inclined to side in with Lawndale. This was a needless stirring of the flames of controversy, and widened the rift so that healing will be much harder to achieve. Sad to say, those who participated in this demonstration were apparently members of our own communion and some of them were leaders. When the world engages in pressure tactics we can understand it, but when it comes to Christians resorting to such tactics we are baffled. Putting the best possible construction on their actions, we can only say that their emotions prevailed over sound judgment and discretion.

It must be said to the credit of the Timothy School Board, that they did all they could to keep this controversy on the back burner, and it was only after their position became intolerable, due to a hasty decision of the Synod of 1968, that it felt compelled to defend itself.

HASTY DECISIONS

A number of decisions by various ecclesiastical bodies were taken which the church may well regret in years to come. The synod of 1968, considered an overture from the Ebenezer Christian Reformed Church of Berwyn, Illinois, which had not first been considered by Classis Chicago North. We realize that, in exceptional cases, Synod can take up an overture coming directly from a consistory, which has by-passed Classis. But was this necessary and wise in this situation? The Position Paper points out that the pastor of the Ebenezer Church was a delegate to Synod, and "stressing the portions to which everyone could subscribe without question, he persuaded the synod to endorse it post haste." I continue a quotation from the Position Paper, "Thus the momentous pronouncement of 1968, with its broad scope and all-encompassing provisions, managed to escape almost completely the careful scrutiny of the normal deliberative process on its journey from authorship to church law. One wonders if its author felt that it could not stand the test of that process." What did Synod decide so hastily? Here is the crucial paragraph: "That synod declare that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reason of race or color, of full Christian fellowship and privilege in the church or in related organizations, such as Christian colleges and schools, institutions of mercy and recreational associations; and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding Admonition and Discipline." (Acts of Synod, 1968, p. 19) This decision appears to be one of broad and general application. Looking at it from that point of view, one could question the wisdom or necessity of such a decision. But in effect (and this is the point we wish to stress), the decision was aimed directly and specifically at the Timothy School Board. Personally, I do not know of a synodical decision so broad and far-reaching in scope which has intended to strike at a local controversy between a single church and a single school board. They say that hindsight is always better than foresight. Well, we venture to say that if facts were known at the Synod of 1968 that are known today, the Synod of 1968 would never have passed this decision. This is what we would call a hasty decision.

Another decision was passed by Classis Chicago North in the Spring of 1968. After the Ebenezer consistory has gotten the stated clerk of Synod to publish the overture aimed at the Timothy School Board into the 1968 Agenda, it then went to Classis Chicago North for its approval. I

now quote from the Position Paper, 'Classis, meeting May 15, 1968 was informed of Ebenezer's action and requested to endorse the overture. Classis then faced the unhappy choice of either endorsing the overture without time of proper investigation and deliberation, or to embarrass the Ebenezer CRC by refusing to endorse it due to improper procedure. Classis chose the former course.' Classis Chicago North acted hastily and erroneously in giving what we might term retroactive approval to Ebenezer's overture. Sound and objective judgment did not prevail, but it appears that there was a measure of sympathy for the embarrassing position the Ebenezer consistory was in. In January, 1970, Classis Chicago North seemed to take a sharp turn in support of the Board's position. Classis rejected by large majorities a series of letters, overtures, and protests regarding Lawndale. One cannot help but conclude that Classis Chicago North previously

was motivated more to get Ebenezer 'off the hook' than it was by conviction. Again, a high price is often paid when we decide issues on the basis of emotions and incomplete information.

Last September, Classis Minnesota North had before it a communication from the Lawndale Education Committee. This communication bore the approval of the Lawndale Consistory. Briefly, it was a strong, passionate appeal for support of the Lawndale Church in their struggle to get their children into the Timothy School. Wisely, Classis Minnesota North decided merely to receive this document for information and send a copy of it to the various consistories of Classis. Classis Minnesota North reasoned that before a fair judgment could be made, Timothy's side should be heard. Reports in our church papers indicate that other classes took a position different from Classis Minnesota North. One

Classis, for example, promised to supply funds to help rebuild the school if it should be burned to the ground. A noble gesture! But how many schools would it be prepared to help rebuild? Does this indicate good stewardship of the money entrusted to us? Classis Hamilton is coming to Synod with an overture against Classis Chicago North's recent stand. The Lawndale Church is presenting a protest to Synod against Classis Chicago North.

A few days ago the pastors of the Christian Reformed Church received a letter from the Home Missions Committee of Classis Chicago North. Two documents were enclosed with the letter. One document (referred to in the foregoing) "Excerpts from the Report of the Lawndale Subcommittee of the Home Missions Committee of Classis Chicago North — January 7, 1970." And the other document was a report made to Classis by Lawndale Intern Karl Westerhof

at its meeting in January 1970. It strikes one that those who have pushed the cause of enrollment of the Lawndale children into the Timothy School are scraping the bottom of the barrel for ammunition.

Meanwhile, the Timothy Christian School Board stands firm on the position it has taken. It took this position after careful deliberation, and expressed itself only after it was forced to do so. In summing up their position, among other things, they make this point clear, "First, and most important, we have no feeling or malice or ill will toward our Christian brothers and sisters in Lawndale. They bear very little, if any responsibility for the present controversy. We regret that some people have seen fit to misinform the black community about us, but we feel that they must someday make their own accounting of that."

Simon Viss, Jr.,
Winnipeg, Canada.

EDITORIAL

TRANSPLANTS

There was a time, not so long ago, that we were much impressed by the fact that the heart of some one was transplanted into another person. Many, if not all, have since died, but their death was due to causes other than the rejection of the new organ.

Even if it had been so that in some cases death had come as a result of the heart transplant, it is generally believed that the transfer of such a vital organ of the human body is possible. We should give medical science some time to overcome the first obstacles, the fact seems established that one person can live with the heart of another person.

Has this development of the medical science consequences for our Christian faith? Probably this question is not entirely new. It may have been latent. We have become accustomed to news of an eye or kidney transplant, but the heart? Even if we realize that the heart is a muscle, we consider it to be so vital and so "personal" that we start to think. If we believe the resurrection from the dead, what do we have to think of those people who were involved in a heart transplant? In other words, do we have to think that one person will be resurrected without a heart and that someone else will rise with two hearts?

Don't say that these questions are theoretical. It may seem that way until a close friend or a relative would be involved.

Moreover, the question is not new. The circumstances may differ, but the question is rather old already. In Jesus' days the Sadducees came with the same question. They asked about a woman, who had had seven husbands, and they wanted to know who her husband would be in the resurrection. After all, she had been married to seven men. But Jesus brushed their question aside, because they did not know two things: they did not know the Scriptures and they did not know the power of God. If they had known both they would not have come up with their question.

The Scriptures and the power of God.

Listen to how the apostle Paul sums it up in a nutshell: "The seed you sow does not come to life, unless it dies. And what you sow is not the body that is to be made, it is just a grain, of wheat perhaps or of some other kind. God gives it a body as He has willed, to each kind of seed its own proper body." (1 Cor. 15:36-38)

This not only answers our question, it changes probably our entire outlook. It means so much that God takes that body of mine and uses it as a seed for a spiritual body for eternity. And He does this by His power.

It does not make any difference for God whether a particular body does not have an arm or a kidney or a heart. His power resurrects and He uses our bodies as the seed.

The question is not how complete that body of ours is, the question is how complete our faith is in the power of God. We have deep respect for the possibilities of medical science, but on no point will it be able to shake our faith in the resurrection of the dead.

D.F.

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IMMANUEL CHRISTIAN REFORMED CHURCH
Mohawk Road West, at West 5th St., Hamilton, Ont.

Guest Speaker: Rev. J. Keuning, pastor of the Free Christian Reformed Church of Ancaster, Ont.

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Our bumper sticker and other materials will be available at the meeting. The bumper sticker contains the text:

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Church Announcements

CHR. REF. CHURCH

Called

to Hamilton I, Ont., Rev. C. Steenhof of Holland (Faith) Mich.

INSTALLATION

REV. JOHN DE PATER

April 10, 1970 was a happy day for the congregation of the Williamsburg Christian Reformed Church. After a vacancy of seven months the new pastor, Rev. John De Pater, was installed.

The counsellor, Rev. A. Dreise of Cornwall, Ont., conducted the service. The theme of his sermon was "Preach the Word". He also read the form of installation. Rev. Klumpenhouwer of Kemptville, Ont. charged the minister, and Reverend Schaafsma of Ottawa, East, charged the congregation. After Rev. P. Mantel of Ottawa West had led in prayer, Rev. De Pater pronounced the benediction.

When the formal part was over, the vice chairman of the consistory, Mr. M. Verburg, welcomed the De Pater family, which was also done by various delegates.

On Sunday morning, April 12, Rev. De Pater preached his inaugural sermon on 1 Cor. 2:2, "The proposal of a preacher's plan", while in the afternoon his text was Isaiah 40:1, 2, "Commissioned to bring comfort".

The congregation is grateful to the Lord Who has provided her again with an undershepherd. The total membership now stands at 528, of which there are 317 members by baptism and 211 by confession. The number of families is 92.

It is our wish and prayer that the Lord will use Rev. De Pater for the glory of Himself.

W. Harbers, clerk.

PULPIT SUPPLY

MINISTERS

vacationing in the Okanagan Valley during the month of July and August, willing to conduct worship services, please contact the clerk of the Chr. Ref. Church of Penticton, P.O. Box 491, Penticton, B.C.

PULPIT SUPPLY

Ministers Vacationing in the "Maritimes" during the month of August, willing to conduct worship Service, please contact the clerk of the Chr. Ref. Church Truro, P.O. Box 711, Truro, N.S.

RENFREW, ONT.

The Hebron C.R.C., Renfrew, Ont. asks for pulpit supply for both morning and evening services on Sundays Aug. 1 (Eve. Dutch) Aug. 8, Aug. 15 (Eve. Dutch) Please contact: Mr. M. Woertink 614 Fortington Street, Renfrew, Ontario tel. 613-432-5037

Is the doctrine of God's Word important and significant?



INTERPRETING GOD'S WORD TODAY

Edited by
SIMON KISTEMAKER

This symposium has been prepared by a number of authors who have written, in their own field of study, a total of seven chapters on interpreting God's Word today. The aim is to give guidance and direction in the reading, understanding, and interpretation of the living Word of God! Just published!

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CHRISTIAN WEEKLY

F.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 (area code 416)

Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsmma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue.



SOME DOUBTS ABOUT THE CANADIAN CONGRESS ON EVANGELISM

In our April 2, 1970 issue the Rev. J. D. Tangelder made mention already about the Canadian Congress of Evangelism, which is scheduled for August 24-28 in Ottawa.

The past president of the Evangelical Fellowship of Canada, Dr. William Fitch has made some penetrating remarks in the Toronto Daily Star of May 9, from which we quote the following:

Eight hundred delegates from some 40 denominations and societies will descend on the capital for what, it is hoped, will be "the most important gathering of Christians in Canadian history."

In the brave words of the latest press release this is to be "a study conference where men and women, young and old, will buckle down to the arduous task of assessing what Christians have been doing to present the claims of Jesus Christ to Canada, to learn from one another how old truths can be made relevant to new situations, and to vigorously go forward into the second century of our nation's history calling all Canada to Christ."

So far so good. But there is a significant punch line:

"It is not expected that any attempt will be made to establish of the Ottawa congress any theological definition which would bind delegates to one particular exclusive expression of the Gospel."

Why? Is not the Gospel an exclusive Gospel? Is it not the very exclusiveness and intolerance of the Gospel that make it the only Gospel? Why then this curt dismissal of the very essence of the Gospel — its exclusiveness? No

true evangelical can accept this. The promoters of the congress say that some evangelicals are afraid of the presence of "liberal" delegates. Nonsense.

Only one Gospel

The true evangelical is concerned for the pure, unadulterated, imperialistic, exclusive Gospel of God. He knows only the Gospel; and since that is so he will never knuckle under any other statement of the Gospel than that which he finds in his Bible. He sees there an exclusive expression of the Gospel.

Indeed, St. Paul uses rather emphatic language when he speaks about the Gospel. "If I, or an angel from heaven, were to preach to you any other Gospel than the one you have heard, may he be damned."

The results of this advance publicity have been interesting.

On the one hand, there has been a steady flow of registrations — at \$40 per person — into the offices in Toronto; and hope has been expressed that the congress might prove a turning point in the battle of attrition and retreat which the church has been waging for the past generation.

Others, most evangelicals, have felt that the organization of such a congress with registration by denomination and not by invitation of proven evangelicals is bound to be self-defeating.

If this had been a confrontation between the historic evangelical position and the neo-liberalism of the 20th century, it might have been a most useful exercise.

But for evangelicals to sit down at the same conference table with non-evangelicals to consider how best to advance the cause of Christ today is an absurdity of the first magnitude.

We have become accustomed to forms of inclusive evangelism, and it looks as though we are going to see this develop out of the congress. God forbid! It is high time that evangelicals realized that there can be no compromise with the people who refuse to accept the Bible as the Word of God in all its parts, wholly authoritative, inspired, God-given.

Never was there greater need for theological and evangelical statesmanship. The crucial question for every evangelical is simply this: "What does the everlasting Word of the Lord have to say about any form of Biblical compromise? What does it explicitly state to be the believer's duty in the face of such compromise?"

The true evangelical follows where the Word of God leads, regardless of who agrees or disagrees, regardless of the numbers who compose the majority of minority point of view, and regardless of what popularity or unpopularity attends his efforts to be true and unswervingly loyal to the Word of God.

Compromise is sin

The true evangelical knows this. He himself is taught of God. But he knows also that he must not mix his message or adulterate his proclamation by any collusion with men who do not accept the absolute infallibility and authority of

the Bible. This is the way of compromise. And compromise is always sin.

This is why I find myself in profound disagreement with the organizers of the Congress on Evangelism in Ottawa. There is no possibility of going into this without confusing the great issues of the Gospel. The Word of God is very explicit. In Romans 16:17, St. Paul says, "I implore you brethren to keep a watchful eye on those who cause trouble and make difficulties among you, in plain opposition to the teaching you have been given, and steer clear of them."

Is this the counsel that is being followed by the evangelicals who are going on pilgrimage to Ottawa? No. The reverse is the case.

Loyalty to the principles of the Gospel is the first concern of all true evangelicals. Is such loyalty evident when and where they are prepared to counsel with others who openly deny the full and final authority of the Bible?

It is difficult to discover where the departure from the original course took place. This was not what Ottawa was originally intended to be. In the beginning it was planned as a great demonstration of evangelical unity and evangelical strength. How pathetically it has unzipped itself from its grand plan. Instinctively I re-echo Browning's words — "one more sorrow to angels, one more insult to God." As an evangelical, I will not be in Ottawa. The foundations are wrong. The building won't stand.

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THE WORLD AROUND US

NEW ZEALAND

In an age where super powers dominate the world small countries receive few headlines in the daily newspapers. Only when unusual situations exist — for instance the apartheid policy in Rhodesia and South Africa or a civil war such as in Biafra — does the world take notice. As long as things go their normal way in a small country, no one seems interested. It is probably for that reason that we hear so little about New Zealand. Only when Prime Minister Trudeau visited New Zealand did the Canadian papers carry stories about this little country.

This is really unfortunate because there is something unique about the way the New Zealanders live. The political system is remarkably open. In terms of legal safeguards New Zealand is the only democratic country in the world which succeeds in governing itself successfully without either a second chamber or a written constitution. Even the 1965 Electoral Act — the nearest approach to a formal written constitution — is only morally, not legally, entrenched. Thus the whole political system depends upon a high degree of consensus. The National Party has been in power for 17 of the last 20 years, but it does not differ fundamentally from the Labour Party which has been in opposition for these many years. The Labour Party fully accepts the private enterprise basis of the economy while the National Party accepts a high degree of state regulation and control of industry. Essentially, New Zealand has a mixed economy of state and private enterprise and the parties reflect the lack of any fundamental ideological cleavage.

The world has become very race conscious in the last decade. Many countries struggle with the problem or having two or more races within one nation and not being able to reconcile the conflicting interests. New Zealand also has two races living within its national boundaries but the racial harmony that exists in this small country of less than three million people is unrivalled anywhere in the world. In the middle of the nineteenth century the so-called Maori Wars took place during which time the militant Maoris were defeated. But since that time a very humane and harmonious situation has existed. As long ago as 1867 the Maoris obtained parliamentary representation. Under this system Maories vote for four of their own representatives on a separate roll. To achieve this they were granted adult male suffrage some 20 years in advance of the Europeans themselves. Initially the separate representation was to be temporary the intention being that the two races would be integrated onto the same roll. But the Maoris preferred to keep the separate roll arrangement and it is still in existence today. Technically, those of more than half Maori blood must vote on the European roll; half-castes have the right of choice. In practice, however, the system is administered very loosely. No one has ever been prosecuted for voting on the wrong roll. Nor is anyone likely to be either. In general, those who regard themselves as Maoris — even Europeans who have married Maoris — tend to vote on the Maori rolls, while those who think of themselves as Europeans use that roll. Maoris can and do stand for European seats and Europeans can and do stand for Maori seats. One half-cast, Sir James Carroll, was returned for both Maori and European seats at different times and rose to the position of acting Prime Minister.

The harmony between the two races is not confined to politics. There is an ample fund of good will on both sides. The way New Zealand had handled its racial problem should be an example for other countries who call themselves democratic but who discriminate against races within their borders. Unfortunately Canada is one of these countries.

Although New Zealand has solved its race relations admirably, the country is faced with certain problems — most of them in the

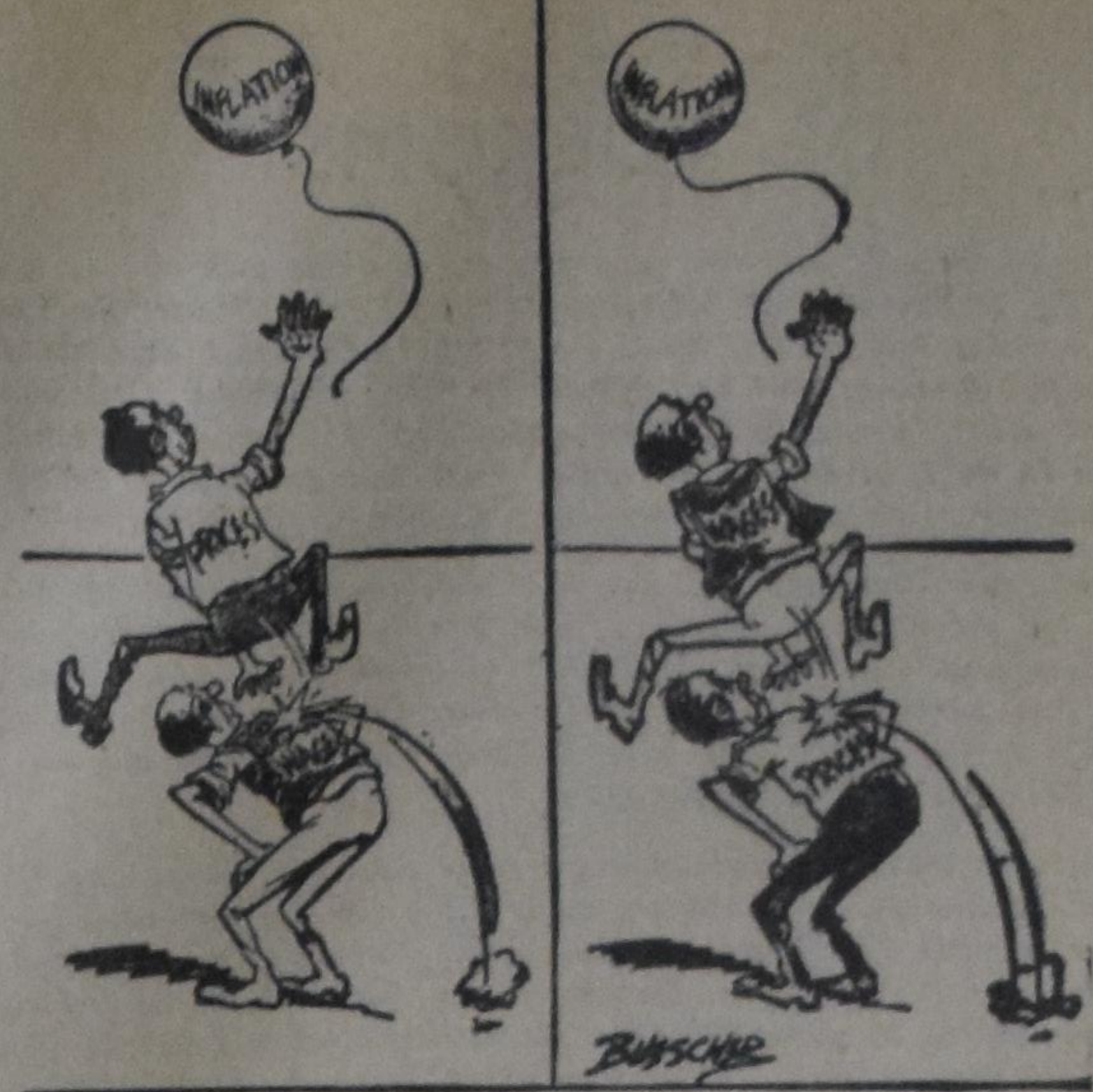
economic sphere. New Zealand has always been very close to Great Britain. Since the mid-nineteenth century they have been virtually independent, yet they never ratified the relevant clauses of the Statute of Westminster, passed by the British Parliament in 1931, until 1947. Complete independence just held no appeal for the New Zealanders. The close ties with Britain were also reflected in the economic sphere. In the years prior to World War II, 70 per cent to 80 per cent of the total value of all the country's export went to Britain; following the war, imports from Britain were as high as 60 per cent. But then Britain decided to try to enter the European Common Market, and although their first attempt failed, New Zealanders believe that Britain eventually will enter and that the sheltered market for New Zealand goods will come to an end. Since New Zealand has a very small home market, the country must export to survive. But most of its exports were tailored to the British markets and could find little inroads elsewhere. Wool, butter, cheese and lamb products are luxury items for many of the nations bordering the Pacific and are either unwanted or subject to high tariffs.

In the early sixties it was realized by the New Zealanders that they had to diversify their export products. There were major developments in the production and export of forest products — particularly wood pulp and paper; a small steel industry was established and a major aluminum smelter based on abundant hydro-electric power resources will come into operation early in the 1970s. Today, over 80 percent of New Zealand's exports continues to be derived from wool, meat and dairy products, and some 40 percent of all exports continues to go to one market — Great Britain. But the range of exports has been widened from what it was a decade ago. Manufactured goods, ranging from toys to carpets and electrical goods, are now exported. Tourism is also becoming an important source of overseas fund. The range of overseas markets has been greatly expanded and includes most of the countries bordering on the Pacific. In 1965 a Free Trade Agreement was signed with Australia and this has helped to boost exports. In 1953 trade with Japan only amounted to \$ (NZ) 6.2 million, but by 1967 this had increased to \$ (NZ) 63.2 million. If the New Zealanders can have a few more years in which world trade will increase, they should have diversified their economy enough so that the loss of the British market will not hurt them very badly.

The difficulties in foreign policy are likely to linger longer. New Zealand has always supported Britain when she was a major power. With Britain stationed in Singapore and other places in the Pacific, New Zealanders felt secure. But now Britain is pulling out. For years now it has been obvious that Britain would not be the dominant power in the Pacific anymore, but that the United States had taken over that role. For that reason New Zealand actively supported the U.S. involvement in Vietnam, but within the last few years a change of heart has taken place. The unilateral decisions the U.S. has made, and the disdain with which she treats her minor partners, has made the New Zealanders turn away from the United States. Instead, New Zealand has become more involved in the smaller nations bordering the Pacific in the hope of building up such good relations that, if the need ever arose, a collective defence could be organized against invasion from China. At present it seems as if New Zealand is being very successful with this policy. The humane relationship with the Maoris is carried to other countries and there does not seem to be the racial antagonism between New Zealanders and other races which is so often present between whites and other races. In their dealings with other people, many could learn from the New Zealanders. Hopefully a few people will.

J. J. Bout.

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I was imprisoned and you crept off quietly to your chapel in the cellar and prayed for my release.

I was naked and in your mind you debated the morality of my appearance.

I was sick and you knelt and thanked God for your health.

I was homeless and you preached to me of the spiritual shelter of the love of God.

I was lonely and you left me alone to pray for me.

You seem so holy; so close to God; But I'm still very hungry, and lonely, and cold.

CRWRC Church bulletin

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Let's Play Chess

Editor Mr. C. HESS

SECOND SERIES OF PROBLEMS IN JUNE

Nr. 402

Ending

Anonymous.

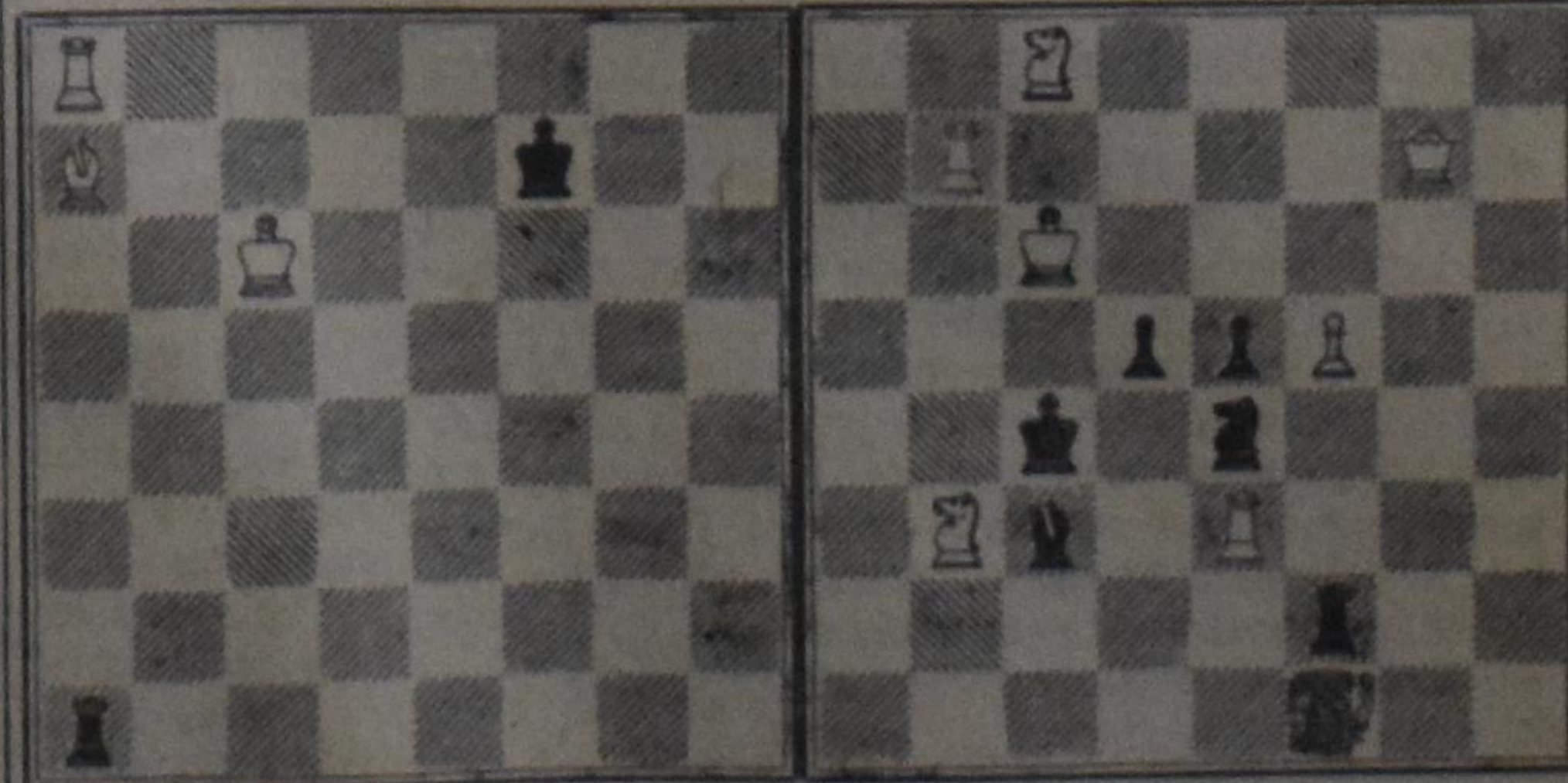
Black: 2 pieces

Nr. 403

Th. C. L. Kok,

Holland.

Black: 6 pieces



White: 3 pieces
White wins. (2 points)

White: 7 pieces
two moves. (2 points)

NOTES

1. Nr. 402 is not a regular problem. The position could have occurred in a regular game. You are asked to indicate how white should play and win.
2. In this second series I present again a Dutch 2-mover of a light nature. Author Kok in his time was very productive. Most of his problems were made in the thirties. Nr. 403 is just cute, without any pretensions. Enjoy it!
3. The deadline for the solution of the June problems is the 20th of July. Our many solvers who live outside of Ontario have 5 days more.

DE TOEKOMST

Onlangs verzocht een lezer ons om iets over de toekomst te schrijven. Wij waren wat in twijfel over deze vraag. Maar die twijfel werd spoedig opgeheven, want enige tijd later zond dezelfde lezer ons enige nummers van het tijdschrift "Het Zoeklicht". Dit maakte althans zoveel duidelijk, dat de gedachten van onze briefschrijver gingen in de richting van de wederkomst van de Heiland en in dat verband verzocht hij iets over de toekomst te schrijven.

Laten wij vooropstellen, dat dit niet een kritische opmerking wordt ten aanzien van het blad "Het Zoeklicht". De mensen, die de gedachtegang van "Het Zoeklicht" onderschrijven zijn doorgaans toegewijde christenen. Als wij trachten iets over de toekomst te zeggen, is het stellig niet met de bedoeling met de mensen van "Het Zoeklicht" in debat te gaan.

Christenen zien met verlangen uit naar de wederkomst van Christus. Wij mogen dit beklemtonen, maar dit moet ons niet blind maken voor het gevaar, dat in dat verlangen onze bemoeienis met het dagelijks leven zou verslappen. Het mag ons ook niet in de verleiding brengen om na te gaan wanneer die wederkomst zal plaats vinden. Het moet niet zo zijn, dat wij zo sterk naar de hemel verlangen, dat wij aan de aarde geen waarde meer hechten. Wanneer wij zingen: "Want beter dan dit tijdelijk leven, is Uw goedertierenheid", dan bedoelen wij toch, dat wij dit tijdelijk leven heel hoog aanslaan, maar zelfs beter dan dit tijdelijk leven is de goedertierenheid van God.

Wij lezen momenteel een boek (waarop wij later nog willen terugkomen), waarin verschillende astronauten hun mening weergeven ten aanzien van de relatie van hun werk tot hun christen-zijn. Deze mensen zijn allen christenen en zij zijn allen direct bij de maanvluchten betrokken, hetzij op de grond of in de lucht. Deze astronauten zijn allen zeer nauw bij de toekomst betrokken. Men vliegt nu naar de maan, maar in de studie is men al veel verder dan de maan. Men denkt nu aan vluchten naar Mars en andere planeten. Men worstelt met de moeilijkheid, dat voor zulke vluchten niet alleen een enorme hoeveelheid brandstof nodig is, maar tevens dat een object zwaarder wordt naarmate het verder van de aarde verwijderd is. Bovendien speelt de snelheid een zeer grote rol. Men denkt zelfs aan de mogelijkheid, dat een mens misschien wel getransformeerd zal moeten worden tot licht of energie, om de snelheid van het licht te kunnen benaderen.

Want men zal de snelheid van het licht moeten benaderen om de afstanden te "halen".

Meer zeggen wij er op dit moment niet van, want — zoals gezegd — wij komen hierop later nog terug.

Voor nu staat het wel vast dat deze mensen, die met ruimtevaart bezig zijn, met de toekomst bezig zijn, zij het dan in geheel andere zin dan de mensen van "Het Zoeklicht". Toch zijn de eerste ook christenen. Is hier een tegenstelling?

Jezus heeft gezegd, dat zelfs Hij niet weet wanneer de grote dag komt. Dat weet de Vader alleen. Het is niet bekend, wanneer die dag komen zal, het is alleen zeker dat die dag komen zal.

Hoe leven wij daar nu onder? Gespannen? Of onverschillig? Lacht de toekomst ons toe of grijpt ze ons aan? Hoe leeft een Christen in verband met de toekomst?

Wij menen, dat de Here Jezus daarvoor een eenvoudige omschrijving gegeven heeft (Matt. 24:43-46), "Als de heer des huizes geweten had, in welke nachtwaak de dief zou komen, hij zou gewaakt hebben en in zijn huis niet hebben laten inbreken. Daarom, weest ook gij bereid, want op een uur dat gij het niet verwacht, komt de Zoon des mensen. Wie is dan de getrouwe en verstandige slaaf, dien de heer over zijn dienstvoolk gesteld heeft OM HUN OP TIJD HUN VOEDSEL TE GEVEN?" (Dat is dus gewoon leven, de economie normaal laten functioneren, zorgen dat de mensen op tijd hun voedsel hebben, werken met de talenten die God gaf, normaal, zonder epanning.) "Zalig die slaaf, die zijn heer bij zijn komst zo bezig zal vinden."

D.F.

WIJZIGINGEN IN HET IMMIGRATIEBELEID

(Canadian Scene) — Duizenden mensen die Canada bezoeken besluiten er als immigrant te blijven.

Z.E. Alan MacEachen, de Minister of Manpower and Immigration, zei in een onderhoud met Canadian Scene, dat Canada in 1969 aan 28.113 personen die als bezoekers naar Canada waren gekomen "immigration status" had toegekend. Hieronder bevond zich ook een groot aantal studenten en artiesten. "Dit is een nieuw record en het demonstreert een minder strakke politiek in Canada ten aanzien van de immigratie sinds 1967", zo zei hij. "Ik geloof niet dat er enig land in de wereld is waar een zo groot percentage van de immigranten bestaat uit mensen die oorspronkelijk gewoon als bezoekers naar het land gegaan waren".

De heer MacEachen wees op het toenemende aantal immigranten uit Azië en van de Caraïbische Eilanden. Sinds 1967, toen de immigratiebepalingen werden gebaseerd op universele basis en zonder rassenonderscheid, heeft het aantal immigranten van die landen toegenomen van 10 procent tot 20 à 25 procent. Gedurende de eerste helft van 1969 bedroeg het zelfs 23 procent.

U ziet hieronder een vergelijking tussen 1968 en 1969:

Land van afkomst:	1968	1969
Trinidad en Tobago	2.419	5.631
Barbados	821	1.242
Jamaica	2.886	3.889
Ver. Staten	20.422	22.785
Azië	21.686	23.319
Europa	120.702	88.363

"Het is opmerkelijk dat het aantal immigranten uit Europa is gedaald van 65.5% in 1968 tot 54.7% in 1969", zei de heer MacEachen. "Daarentegen is het aantal immigranten uit Amerikaanse staten en Azië toegenomen van 28.8% tot 40.2%."

De heer MacEachen zei dat het ministerie er de voorkeur aan schenkt dat personen die wensen te immigreren voor hun vertrek naar Canada een immigratie visum aanvragen, maar dat er geen grote bezwaren aan verbonden zijn als zij na hun aankomst als bezoekers een aanvraag tot immigratie indienen.

Het feit dat het nu ook voor personen die aanvankelijk als bezoekers naar Canada zijn gekomen mogelijk is na hun aankomst een aanvraag tot immigratie in te dienen, heeft geleid tot een grote toename in de hoeveelheid werk in

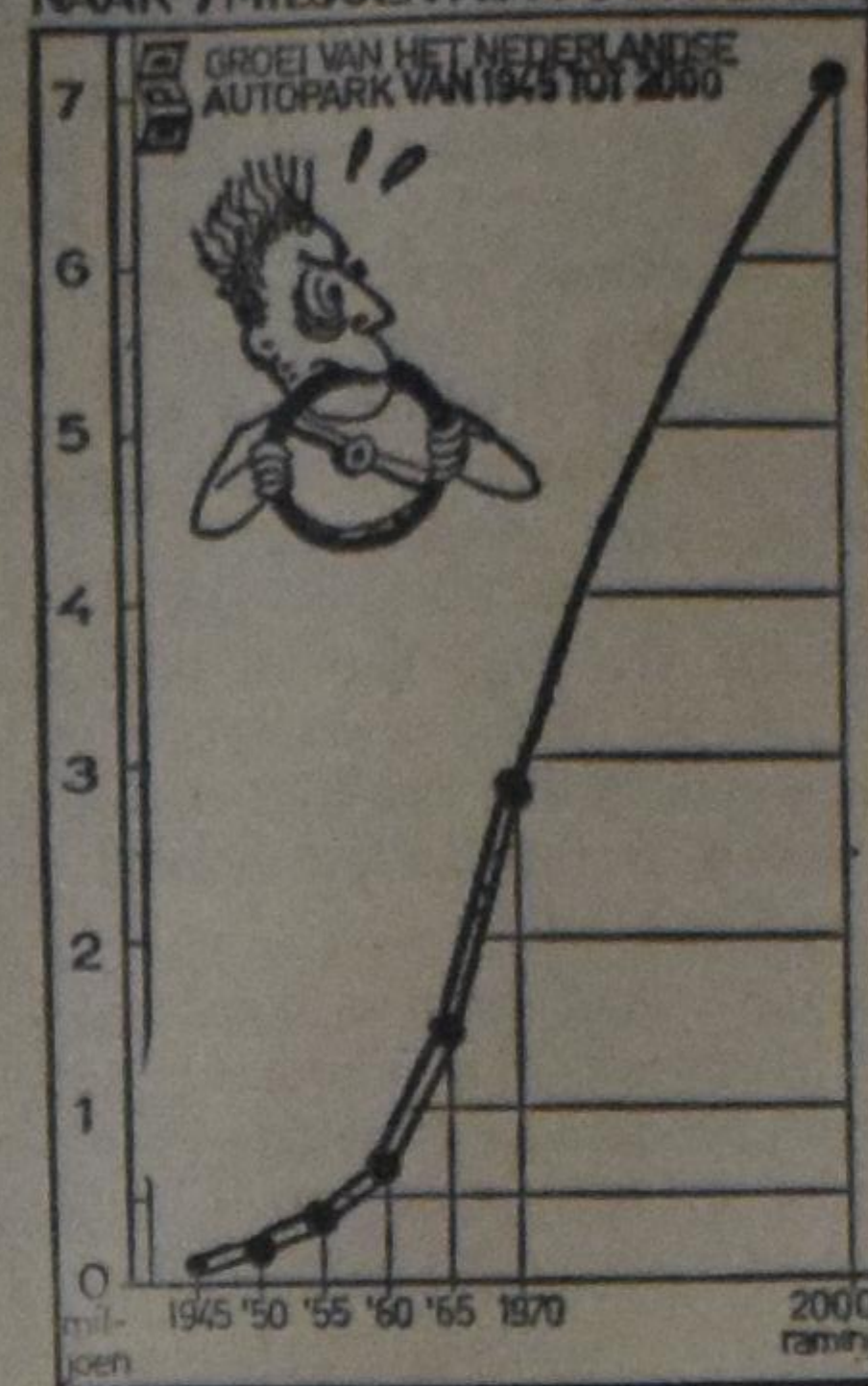
het immigratie departement. Als een bezoeker een immigratievergunning aanvraagt en wordt afgewezen, dan heeft hij de gelegenheid tegen deze beslissing in beroep te gaan. Als het verzoek dan weer wordt afgewezen dan kan hij bij het Immigration Appeal Board in beroep gaan. "Duizenden gevallen worden op deze rechtvaardige manier behandeld om vast te stellen of zij in Canada toegelaten kunnen worden als immigranten," zo zegt de heer MacEachen. "Ik ken geen enkel ander land dat zich zoveel moeite getroost ten behoeve van immigranten."

Op het ogenblik is het departement drie maanden achter met de behandeling van immigratieverzoeken. "Er is grote achterstand in de gevallen van personen die pas als bezoekers in Canada zijn aangekomen," zo zegt de minister. Twee jaar geleden heeft het Immigration Appeal Board een comité

in het leven geroepen in Montreal om plaatselijke immigratieverzoeken te behandelen. Thans is men in Toronto zo ver achter, dat overwogen wordt ook daar een dergelijk comité op te richten.

Onlangs verklaarde de minister in het Lagerhuis: "Wees overtuigd dat Canada immigranten nodig heeft en dat wij immigratie zullen blijven aanmoedigen. De aan de immigratie verbonden bepalingen zullen worden uitgevoerd als voorheen, zonder onderscheid van ras, kleur, klasse of geloofsovertuiging. "En in categorieën van zg. "sponsored" immigranten en refuges die niet onder de thans bestaande regelingen vallen zal de regering zich in grote mate laten beïnvloeden door overwegingen van menselijkheid. Wij zijn vast van plan de stroom van immigranten te laten voortduren, aangepast aan de behoeften van Canada en aan de economische omstandigheden."

NAAR 7 MILJOEN AUTO'S IN NEDERLAND



NEDERLAND OP WEG NAAR 7 MILJOEN AUTO'S

De snelle ontwikkeling van het Nederlandse autopark komt tot uitdrukking in de grafiek. Sedert 1950 is er een stormachtige ontwikkeling gaande. Dit jaar bereikt ons land een aantal auto's van ca. 2,9 miljoen. Het einde van de ontwikkeling is echter nog lang niet in zicht. Volgens drs. Duisenberg heeft Nederland in het jaar 2000 totaal 7,2 miljoen auto's. In verhouding tot de bevolking is er dan ongeveer een verhouding van 2 auto's per drie inwoners.

— KOOPT BIJ ONZE ADVERTEERDERS —

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WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 41

Andries Blomhuis loopt al meer dan veertien dagen om met zijn gedachten aan Hiltje Beekma. Wil hij verkeren met haar? Andries is voorzichtig geworden in de liefde. En toch, dit alleen-wonende meisje, aan wie hij eigenlijk nooit heeft gedacht, heeft een diepe indruk op hem gemaakt. Ze was 's zondags, nadat hij er koffie dronk, in de kerk. Hij heeft haar wel gezien. Een keurige zomermantel had ze aan en een leuk hoedje op. Een keurig meisje. Een van zijn vrienden merkte tenminste 's avonds op: "Hebben jullie Hiltje vandaag gezien? Wat een knap kind, hè?"

Andries heeft het wel gehoord. Maar wat zou hij moeten doen? Haar schrijven? En als ze dan niet wil, blijft het altijd sneu. En als ze later een ander neemt, kunnen ze samen om zijn briefje lachen. Nee, dat niet. Zal hij het dan maar laten lopen...? Hij komt er niet uit. Tegen niemand kun je over zo iets praten...

Het kan ook best zijn, dat ze hem helemaal niet als vrijer begeert. Vrouwen zijn vreemde wezens. Je kunt ze vaak niet begrijpen. Misschien kan hij er beter maar nooit meer aan beginnen. De knauw door Sjoeko Trapper toegebracht is hij nog niet vergeten.

"Wat ben jij toch stil, jongen," zegt moeder op een avond. "Is er wat met je?"

"Ik zou niet weten wat," zegt hij kortaf. Nee, een ander kan hierin geen raad geven... zelfs zijn moeder niet.

Als hij die zondagavond de auto mag hebben, rijdt hij eerst wat rond. Die rondrijderij is natuurlijk dwaasheid... maar hij weet niet goed wat hij wil. Dan rijdt hij opeens om een uur of acht de straatweg naar Wollega op. Over de Tjongerbrug slaat hij de landreed in, die alleen naar de boerderij van Hiltje Beekma leidt.

Hij rijdt het erf op, zet de auto stil, en stapt uit. Wat is het hier stil. Het erf ligt verlaten. Vlakkij, in de Tjonger, zijn een paar jongens aan het zwemmen.

Andries loopt niet zo zeker van zichzelf naar de zijdeur. Een voordeur is er niet in deze oude boerderij.

Wat zal hij zeggen? Als ze niet wil, kan hij met de kous op de kop terugrijden in zijn auto. Zal hij iets verzinnen over de jeugdclub, of ze daar lid van wil worden?

Hij heeft de deur al open en roept een beetje zachtjes: Volk.

Ja, in huis piept een deur. Daar komt Hiltje al. In een leuke zomerjurk zonder mouwen.

Ze lacht even. "Heden, Andries. Weer een sleutel lenen?"

"Nee, dat niet. Maar ik wilde wel even een praatje maken, als dat mag."

"Met alle genoegen. Kom erin."

Daar zitten ze dan. Het boek, waar ze in heeft zitten lezen, ligt open op tafel...

Ze kijkt hem aan met haar donkere ogen. "Praat dan maar op," zegt ze.

Andries begript: hij zal moeten opbiechten of het smoesje van de jeugdclub op tafel moeten leggen...

Nou vooruit er mee, Andries is er de man niet naar om flauwe praat ten beste te geven.

"Ja, ik ben hier naar toe gereden," zegt hij, terwijl hij haar recht aankijkt, "want nadat ik hier voor veertien dagen ben geweest, moest ik nog vaak aan je denken. En daarom ben ik nu hier om je te vragen. Zou je het gek vinden als ik je vroeg dat wij samen wat nauwer contact met elkaar zoeken? Ik zou dat heel graag willen, Hiltje."

Ave Heer Jezus

(Een protestantse bewerking van het Ave Maria)

Wees gegroet, Heer Jezus,

vol van genade,

schenk ons Uw geest —

U opent de armen

van de eeuwige Vader

en gezegend is ieder,

die in U gelooft —

Redder der wereld,

heilige Zoon van God,

bid voor ons, zondaars,

nu

en in het uur van onze dood.

Amen.

T.V.A.

Kijk, nu heeft hij zich overgegeven. Nu ligt de beslissing in haar smalle handen.

Er trekt een bloes over het knappe, ovale gezicht. Ze knijpt even met de ogen, maar ze zegt eerst niets.

Andries is al bang dat hij het verkeerd heeft aangevoeld. Die in Bergum zei immers ook: Verkering met jou, nee, dat niet.

"Ik dacht, ik moest het je vragen," zegt hij nog.

"Daar ben ik blij om," zegt me daar die Hiltje. "Ik ben blij dat je hier bent en dat je het mij vraagt. Laat ik maar eerlijk zijn: ik heb juist vaak aan jou gedacht. Er hebben mij wel meer gevraagd, hoor... maar dat leek mij nooit... maar ik vond jou altijd wel een aardige vent, Andries. Ik ben blij, dat je gekomen bent. Nadat je hier voor veertien dagen was, heb ik wel eens gedacht... Je begrijpt wel, mijn leven zo alleen is ook niet veel... en nu je er bent... Ik vind het fijn... Ik zal gauw thee zetten... Wil je roken?"

Als de zomeravond over de Tjonger valt, zitten Andries en Hiltje dicht bij elkaar.

"Wij woonden vlak bij elkaar," zegt ze, "en nu eerst hebben wij elkaar gevonden."

Andries Blomhuis zegt: "Ja, het gaat vaak anders in de wereld dan wij ooit gedacht hebben. Maar ik ben blij, dat je met mij wilt..."

Om twaalf uur rijdt de auto met felle lichten de landreed weer langs, en gaat Andries Blomhuis naar huis.

"Met Hiltje van Beekma?" zegt Blomhuis en er is een grote verwondering in zijn stem.

"Hoe kom je daar nou bij?"

Andries is van de reactie wel even van zijn stuk. Nu hij met vader samen in het land is, heeft hij dat een mooie gelegenheid gevonden, om hem in te lichten, vóór een ander het hem zou vertellen. En nu deze maar wat ontnuchterende opmerking.

"Hoe ik daarbij kom? Ja, hoe vangt een koe een haas?"

Blomhuis neemt zijn zoon eens op. Hij kon altijd goed met deze jongen opschieten. Maar: met Hiltje van Beekma! Hij heeft Beekma altijd een goede man gevonden, maar hij is een beetje bij de tijd achtergebleven op zijn oude spul... En nu is dat meisje daar alleen blijven boeren met die arbeider. Nou ja, ze hebben een trekker, maar verder een ouderwets gedoe. En dan dat meisje, kwam ook wekenlang niet eens in de kerk. De jonge dominee en hij zijn er nog eens op een middag geweest. Maar er was met dat meisje niet veel te beginnen. Hij heeft toen nog uit de bijbel aangehaald "en verzuimt de onderlinge bijeenkomsten niet...", maar ze zei: "Toen vader er niet meer was, voelde ik mij toch zo alleen. Ik kwam er nu eenmaal niet toe, om m'n zondagse goed aan te trekken om naar de kerk te gaan."

Dominee heeft toen met haar gebeden. Op de terugweg in de auto heeft hij nog tegen de dominee gezegd: "Een vreemd kind, om zo maar uit de kerk weg te blijven..." En toen zei de dominee zo iets als: "Een mens kan zich wel zo eenzaam voelen dat hij van de weg afraakt. Ik heb met dat meisje te doen, en ben toch niet zo ongerust over haar." Hij heeft dat toen maar vreemde woorden voor een dominee gevonden, maar ja, de man is jong. En nu vertelt Andries hem, dat hij uitgerekend met deze Hiltje verkeren heeft. "Gaat dat al lang?" vraagt hij.

"Een week of vijf. Heeft u er iets op tegen misschien?"

Er smeult iets vreemds in de anders zo goedgegogen van Andries. Hij denkt aan de avonden dat hij bij Hiltje was. Een lief meisje. Ze kan zo echt vertrouwelijk haar smalle hand op de zijne leggen. Het is zo'n ontzaglijk best meisje. Hij zal dat nooit tegen iemand zeggen, maar hij is verliefd tot zijn haarwortels. En nu doet zijn vader alsof hij een of ander meisje uit de onderwereld heeft gevraagd. Maar dit neemt Andries Blomhuis niet... (Wordt vervolgd.)

FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

Is life worthwhile?

Do you know why you live here on earth?

I would like to hear your immediate reaction to this question. Do you call it a silly one? Did you never ponder over this fact before? Do you think such questioning is not important at all? Or are you familiar with this problem and is it perhaps not so difficult for you to solve?

The question is more than an occasional or accidental one. It is as old as mankind itself. All kinds of philosophical systems have tried to answer it and just as many solutions have been offered in the course of the centuries.

Today it is said that there is no reason at all why we exist in this world: no reason, and also no purpose. If this is true, there is no law either of course. The result of such thinking is evident in our time. If this system is right, hope is gone and happiness disappears. Life changes into a material and spiritual chaos.

The problem is so deeply rooted in man's thoughts and feelings that we are not astonished to find it in the Bible also. The writers of the Bible have often wrestled with the question: why do we exist? or, what is the purpose of our life on earth?

Let me limit myself to one of them, namely the Preacher.

His book is filled with questions. All of them with the one problem: what is the reason for human existence and what is its purpose? In short, is life worthwhile?

The answer given in this book, Ecclesiastes, seem to be disappointing, for at least in the first part of the book we find only one conclusion: "What profit has a man of all his labour which he takes under the sun? Vanity of vanities, says the Preacher, all is vanity."

Fortunately this is not all we can say about the subject. We must keep in mind that Ecclesiastes belongs among the last books of the Bible. It is even probable that it is the last one of all, the closing book of the Old Testament. This very fact gives us a wonderful perspective.

After all that had passed in the history of Israel, about four centuries before the birth of Christ, some unknown gifted person, a talented poet and thinker wrote this book about this life problem. We may conclude, however, that his main purpose was to picture human life without God. Then indeed it is vanity. Then indeed life is hopeless.

We may understand Ecclesiastes as the last call of the Old Testament before the coming of Christ.

This book is a loud cry out of earthly darkness, out of human misery! It is a prayer to God for light and comfort, to strive against vanity and to grant meaning and sense to our life on earth.

At the end of this book the Preacher finally gives the solution to the problem, when he says, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole duty of man."

It is interesting to consider that the word "duty" in this sentence is printed in italics in the King James Bible. This means that the word was missing in the original text. Original it says: "this is the whole man."

It is highly important to find the right answer to our question. Man is not a kind of animal or some product of nature, but as the only creature God made after His own image, man's meaning and purpose lies in the fear of God and in the obedience to His commandments. This is the whole man.

Remember what Christ did in His work on earth. He paid for our sins. He delivered us from the tyranny of Satan, but at the same time He renewed us, changing us through the Holy Spirit into a "new man", and the New Testament teaches us that the essence of that "newness" is nothing else but that same fear of God and that same obedience to His commandments.

Therefore life is worthwhile, for it is precious in God's sight. If we fear God — but listen, this is the *only* condition — the meaning of our life is in the honour of God's Name. We live for Him!! We received talents and capabilities to serve God. Our purpose is to do something for our God in this world through the grace of Jesus.

Whatever your job may be and howsoever your circumstances, by faith in God's Word you are a co-operator with God, building His House in this world.

Jesus Himself told us so. Once the disciples asked Him, "Teach us to pray." Do you realize that this question meant: show us our needs? Lord, tell us what we need most of all, otherwise we don't know what to pray for.

And what did Jesus answer? He said, "When you pray, say 'Hallowed be Thy Name!'" No other answer was possible. This is our purpose. This is our only meaning. This is what mankind needs. This is why life is so exceedingly worthwhile.

We are here in the world to honour our God Who has made us.

DE PROFUNDIS

This phrase, still in use in some other churches, is only Latin, meaning "out of the depths" or "from the deepest distress". These two words may indicate Ps. 130, since they are the first words of the Latin version of that psalm. Think of the English word profundity, meaning a great depth, or also a profound thought.



Interesting news is being provided by the Christian Home and School Magazine:

LANSING, ILL.

8th graders had a fine historical time reporting on family trees and coats of arms. Much interesting history came to light. For example, the Dutch name Disselkoe originated in France, where it was Dissel Court! French Huguenots brought it to the Netherlands, and adapted it to the Dutch language. The Metzger name goes back to 1750 and a professor-ancestor at Strassburg — and beyond that to the Middle Ages via their coat of arms. Ancestors of the Langs and Van Drunens were among the first Dutch settlers in South Holland. Family trees are full of plums.

★

ROCKY MOUNTAIN HOUSE, ALTA.

has decided to open a Christian school in September 1970. Mr. Ben Simmelink reports: "The school building was moved in from La-Combe and put on a full basement. The members all helped with the cement work and assisted the movers where possible. The young people are also helping with the cleaning up." Congratulations and good wishes, R.M.H.!

★

BRAMPTON, ONT. — JOHN KNOX

now has a Junior School Board under the direction of two teachers. Its function is to give attention to young people's problems. It will be in close contact with the regular School Board.

★

The following two items were taken from "Thrust", the quarterly news and review magazine of the Evangelical Fellowship of Canada:

HITHER and YON

Kentville, N.S. and Ottawa East, Ont. Church bulletins published a highly interesting letter from a seaman. This letter shows the importance of the work the Rev. H. Uittenbosch is doing.

"During a recent stop at Montreal, one of the many in the past 3-4 years, I happened to call in at the Mariners' House on a Sunday evening.

I was vaguely aware that a service of some description was being conducted at Mariners' House, but having met with nothing but worldly services in similar establishments in the past, I made no effort to be there for the start of the service.

Presently a gentleman in clerical garb began to preach, and to my utter amazement he was preaching the GOSPEL OF CHRIST.

This was my introduction to you and to the organization behind the work being done at the Montreal Mariners' House. Only a seaman like myself can fully appreciate the great need for Christian work amongst us; ours is a mission field as needful as any that may be found in the most remote corner of the earth.

All other sailor's establishments that I know have fallen by the wayside as far as the Gospel is concerned. I often feel that the main reason for this is over the years they have laid too much stress on pleasing people, . . . but when it is done at the expense

Nr. 1, on

CJL FOUNDATION

We are delighted with the Ontario Government's new regulation permitting employees, who are hired on or after October 26, and who object "on the basis of religious or moral convictions" to paying dues to the Civil Service Association of Ontario, to have the equivalent of such dues remitted to a registered charity. This legislative action constitutes an important step forward in our efforts to have full freedom of association extended to all and to have every form of compulsory unionism abolished.

Let's hope that the Government will have the courage of political conviction to ensure that this new legal privilege of civil servants will also be granted to the thousands of workers who presently are "captive supporters" of secular union to whose social and political views they are entirely opposed.

Eventually Ontario should have legislation safeguarding man's God-given right to work in freedom and allowing him to support the trade union of his own choosing and not someone else's.

★

Nr. 2, on

CONSCIENCE CLAUSE IN COLLECTIVE BARGAINING

"Mr. Robert Nixon, Leader of Ontario's Liberal Party, recently said:

I believe that our legislation should contain a clause for the use of those who conscientiously cannot take part in this kind of collective bargaining and the check-off as envisaged in the present legislation. Particularly where this is based on a religious concept, I feel that our present legislation is inadequate. I understand that some jurisdictions give an alternative of a contribution to charity, and this might be one of the alternatives that should be considered."

tempting to purchase a suitable piece of property. It is our goal to purchase property this year, and to build a Home during 1972 if sufficient funds are available.

Lack of government grants and/or lack of mortgage money may defer our plans, but with the help of all our people and through the blessings of the Lord, we will be able to see our plans come into being.

As announced previously, a special collection for the Homes for the Aged will be held next Sunday, March 1. At the diaconal conference held last Fall, a suggested offer of \$5.00 per family was approved. We pray that the Lord will open our hearts and wallets, so that our senior citizens will be able to have a place to live where they can enjoy their last years in fellowship of Christians and with people of their own ethnic background.

★

Orillia, Ont. CRC bulletin gives interesting information on

CAPOK

Miss Elvinah Spoelstra writes the following:

Despite the heavy work load I was able to get a brief Fall vacation and returned refreshed and happy to resume my duties on the field. The Fall months brought an increase in the number of placement of adoptive children (27 during the month of October). We are very grateful for this, however, we have stepped up the promotion in this area of our work. We do not wish to place an undue emphasis on numbers and yet we must place these needy little ones into homes, so each additional adoption gives us joy. One of the means of promotion used was a letter sent to the Korean pastors. We had it translated into Korean and mailed it to a pastoral mailing list of about 800. The purpose of this letter was broader than just to recruit adoptive homes. We hope to arouse some awareness and concern about A SPECIAL PROBLEM OF WHICH MANY OF THE Korean clergy at this time are largely ignorant. We hope to clarify with them an understanding of how their role as christian pastors may be used to help promote the concept of adoption as a morally good and healthy means of placing children into families with a wide open door of bringing souls into the Kingdom through the God-ordained plan of the covenant. Will you remember this channel of blessing in your prayers so that interested couples may be informed? Currently we are housing 268 children in 212 foster homes . . . We believe that the Christian Adoption Program of Korea is being used mightily of God. Not only to prevent sinful practices and shame to a Christian witness, but is being used to bring joy and blessing to many children and families and to bring souls into the Kingdom.

★

The Babysit is important but may cause problems once in a while. Wellandport CRC on it:

BABYSIT

We have good facilities now for the babies in the new Educational Unit, but we have to adapt ourselves to these new circumstances. Here are few rules:

The Counter was made for changing diapers, not for putting down coats. Please put coats in, or on the rack in the corridor. There is ample space.

The size of the Babysit room was made for the number of chil-

dren in there, not for whole families to flock into it after the service. Please let us adopt the rule that one member of the family picks up the children.

The Schedule is made so that at least one adult is present at babysit. Do not send a child, when a parent was appointed, for then only children take care of children.

If you are not able to come, please phone Mrs. Snieder, 957-7372, before Thursday evening 10.00 p.m.

Sorry, we do not have an Isolation Ward. So please leave children at home, that have a bad cough or can otherwise infect other children by a sickness.

Thank you all for the kind cooperation.

★

The consistory of First CRC of Toronto, Ont. took definite decision on the frequency of the Lord's Supper celebration:

After further deliberation, the Consistory, in the light of the discussions of the recent congregational meeting and last Sunday's Social Hour, decided to celebrate the Lord's Supper on one Sunday every two months during both services. The dates selected are: April 19, May 17, July 19, Sept. 20, November 15.

In addition, the celebration will be held during two special services namely Good Friday, March 27th and Christmas Day in the morning. The liturgical form to be used will be essentially the same as that which was handed out several Sundays ago and will be replaced when the form to be adopted by Synod 1970 becomes available.

★

Sometimes, if a congregation has different views on a special matter, consistories may use questionnaires to find out whether there is a majority opinion. The Immanuel - Hamilton, Ont. C.R.C. did that very same thing, but look at the result! What should the consistory do now?

REPORT LORD'S SUPPER QUESTIONNAIRE

The Consistorial Comm. for this purpose reported the following concerning the results of the questionnaire: "In order to know the opinion of the congregation with regard to the celebration of the Lord's Supper, we handed out forms which the congregation could fill out and return to the consistory.

In total 108 forms have come back. Of these 108, 54 declared to be in favour of changing the present method to the use of individual cups; 54 declared to be in favour of retaining the present way of celebration.

Some people answered with a simple "yes" and "no". Others were more elaborate in expressing their feelings. The committee noticed that most opinions were based on feeling and emotions, rather than on biblical directions. Of the 54 who are in favour of a change, 24 indicated a desire to have bigger tables: 13 were definite in this desire, 11 were doubtful.

Of the 54 who are in favour of retaining the present method 28 indicated a desire to have bigger tables: 26 definite and 2 doubtful.

The reasons from those who favoured a change were varied. Some claimed that the present method is time consuming (17), others miss a sermon (10), again others desire more community (9), while some consider our present method too repetitious (6)."

TRY IT

Nr. 21

A Jewish boy's name plus a male child form the name of a wellknown person in the Old Testament.

SOLUTION Nr. 20: Liberation (a tin boiler)

Beelden van en uit NEDERLAND

★ ★

PAAL EN PERK



Een jaarverslag was vroeger een overzicht van de gebeurtenissen die in het afgelopen jaar met betrekking tot een bepaalde organisatie plaats vonden. Een recapitulatie, een terugblik! Vermelding vonden dan tevens de personen, die in bestuur en commissies de organisatie "dienden".

Momenteel geeft elke vereniging, die zichzelf respecteert, een jaarverslag uit op een veel breder grondslag, bieden cijfers en feiten, maar ook beschouwingen en analyses. Daarbij een goede typografische uitvoering met een overzichtelijke en systematische indeling.

Zulk een jaarverslag is dat over 1969 van het Nederlands Christelijk Werkgeversverbond, ontstaan uit de fusie van Rooms-Katholieke en Prot. Chr. Werkgeversbonden. Deze fusie kreeg op 1 januari jl. haar beslag. Het heeft wel enige moeite gekost de nieuwe opzet overal in het land ingang te doen vinden. Protestant en Rooms in één organisatie, met een zelfde doelstelling, het moest even wennen. Maar het resultaat geeft alle reden tot voldoening — zegt het jaarverslag.

De samenstellers hebben een waardevol boekwerk samengesteld, waarin men met vrucht de gang van zaken, niet slechts ten opzichte van het bedrijfsleven, maar ook inzake het sociaal-economisch beleid, de buitenlandse verhoudingen en de vraagstukken van de dag, kan volgen.

We leven zo snel, dat "vroeger" in feite nog vlak bij ligt en niettemin voor ons begrip allang verleden is. Zo lezen we, dat de totale reële verbetering van de lonen sedert 1950 niet minder dan 129% bedraagt, wat een stijging van de koopkracht van gemiddeld 4½% per jaar betekent.

De export vanuit ons land nam in 1969 toe met 20% qua waarde en 17% qua volume. Daarbij valt op, dat onze uitvoer naar Azië en Australië groter is dan naar Noord-Amerika. Men mag de grote sprong toeschrijven voor een deel aan de snelle groei van de wereldhandel; feit is toch maar, een enorme productie van een klein land, in dit opzicht in één rij staande met grote mogendheden.

Of er geen problemen zijn?

Ze er vele!

Het jaarverslag somt er een aantal op:

1. de economische orde (herstructurering van het bedrijfsleven, de drang naar mondigheid en (mede-) zeggenschap, de internationale arbeidsverdeling. Sneller dan in vele andere landen vinden nieuwe gedachten en aspiraties in Nederland hun weerslag in wetgeving en praktijk.

2. De inflatie: Willen wij in 1980 kunnen zeggen, dat de jaren zeventig "een voorspoedige periode zijn geweest, dan moet op korte termijn paal en perk worden gesteld aan de geldontwaarding".

Men geeft drie middelen aan: gematigde looneisen, geen opdrij-

ving van de prijzen en een beperking van de collectieve voorzieningen door de overheid.

Als men in de herziene collectieve arbeidscontracten voor 1970 reeds een loonstijging van 8,9 pct. heeft verdisconteerd, de werkgevers steeds een vrijere prijzenpolitiek met doorberekening van verhoogde onkosten vragen en de Staat bij herhaling een beroep moet doen op de kapitaalmarkt, waardoor de rentevoet hoog blijft, dan vrezen wij, dat er van paal en perk stellen niet zo veel terecht komt.

Er zijn nog tal van andere problemen als de overspannen arbeidsmarkt (meer dan 100.000 buitenlandse arbeidskrachten in ons land,) stijgende kosten bij sociale verzekeringen, hogere belastingen en een slechts langzame integratie en harmonisatie van de Europese politieke en economische verhoudingen, ook binnen de E.E.G., die alle tezamen al te optimistische verwachtingen wel moeten temperen.

Ook al is Amerika voor onze handelsbetrekkingen niet zo bijzonder belangrijk, de labiele toestand in de Verenigde Staten en een hoogst onzekere Wall Street hebben toch ook in Europa en in Nederland effect en roepen soms spookbeelden uit 1929 op.

Intussen gaan de concentraties tussen reuzen-ondernemingen door. Momenteel staat een fusie van Shell en Billiton Mij. op stapel. De Billiton Mij. is een mijnbouw- en metallurgiebedrijf met een jaaromzet van 1,2 miljard (1200 miljoen) gulden en een personeelsbezetting van 9200.

De Kon. Shell is een geweldig wereldconcern, zoals men weet, met een Nederlands-Britse achtergrond, die nu naast zijn olie-, gas- en chemie-activiteiten ook de mijnbouw betreft. In het Noordwesten van Friesland nabij Sexbierum, schijnen belangrijke hoeveelheden indampingszoutlagen aanwezig te zijn, die mede door de Shell in exploitatie zullen worden genomen.

Voorts zijn bij proefboringen in de Noordzee oliebronnen aangeboord door een Amerikaans-Frans-Nederlandse concessie, waarvan een succesvolle opbrengst wordt verwacht. Gas, olie en zout, grondstoffen van rijke betekenis, en dat in ons Nederland, bekend om zijn landbouw en handel, maar, zo leerden de schoolboekjes, zonder delfstoffen.

—o—

Het confessioneel beraad van Gereformeerde mensen, niet van de kerken, trok grote belangstelling. Er waren deelnemers van onderscheiden inslag, verontrusten, "linksen" en gewone kerkmensen.

De bedoeling is, meer te zijn dan een gesprekscentrum alleen. Er gaat een brief naar de Synode der Geref. kerken, waarin wordt gevraagd alles in het werk te stellen om de heersende onzekerheid in de kerken weg te nemen. Het is nodig — aldus de brief — om zich met betrekking tot de bezwaarschriften tegen de zg. nieuwe the-

ologie, die aan de theologische faculteit van de Vrije Universiteit wordt geleerd, duidelijk uit te spreken. Het gereformeerde karakter van de kerken staat op het spel. Ook zal men zich aan eenmaal gedane uitspraken moeten houden. Een verdere uitwerking van wat het Confessioneel Beraad is en wil zijn komt op een in het najaar te houden conferentie aan de orde.

Dr. Kwast van Leeuwarden zei o.m.: "wij moeten samen zoeken het schip door de storm te krijgen".

De reacties in de kerkelijke pers moeten nog komen. Duidelijk is, dat men de "verontrusten" niet ver genoeg ging en de Amsterdamse richting te positief, ook al werd van die zijde op nader contact aangedrongen.

Ook de algemene kerkvergadering van de Hervormde Kerk vond bij prominenten uit die kerk, als de oud-Synodepraeses, Dr. G. de Ru en Prof. Itterzon nogal kritiek. De eerste sprak over gemeenschappelijke rooms-katholieke, hervormde en gereformeerde ketterijen. Prof. Itterzon keerde zich fel tegen een streven de kerk te ontdoen van haar primaire geestelijke roeping en daarvoor het algemeen menselijke in de plaats te stellen.

Een beetje schril klonk de onbarmhartige kritiek van de Chr. Geref. predikant Velema, die zich sterk tegen de Gereformeerde kerken afzette en blijkbaar uit het oog verloor, dat ook zijn kerk mutatis mutandis met dezelfde moeilijkheden zit. Men zou dus ook hier mogen vragen: Quo jure? Met welk recht, dominee?

Cn.

Voor een geslaagde vakantie met de hollands gezelligheid.

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"Little Europe" vindt U 8 mijl ten O. van highway No. 11 aan de Vankoughnet Road, ongeveer 7 mijl ten N. van Gravenhurst en voorbij de Muskoka Airport. P.m. 35 mijl van Chr. Ref. Church in Orillia.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken. Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

Wij lezen voor U

"KERNWOORDEN IN HET CHRISTELIJK GELOOF"

Dr. A. S. van der Woude a.a. J. H. Kok N.V., Kampen.

In dit 86 bladzijden tellende boekje geven een tiental vooraanstaande theologen colleges over even zoveel belangrijke woorden, die in de Bijbel voorkomen.

Hoewel ze kernwoorden genoemd worden, wordt er toch ogenblikkelijk in een Woord Vooraf bij gezegd, dat "de bedoeling is allermest deze te isoleren uit het verband, waarin zij staan en stonden, maar veeleer om afzonderlijk aandacht te vragen voor de details, voor de zin en functie van deze woorden in Schrift en geschiedenis."

Het lijkt mij dat Dr. J. N. Bakhuizen van den Brink een betere motivering van deze colleges geeft, als hij, na gesproken te hebben over een scherpe horizontalisering, zegt: "Om het evenwicht te helpen hervinden willen deze ether colleges een reeks kernwoorden weer op hun plaats terugbrengen." (blz. 31)

Vanuit dit oogpunt zijn er enkele zeer geslaagde colleges bij, o.a. Dr. J. N. Bakhuizen van den Brink over Verzoening; Dr. W. H. Velema over Wet en Evangelie en Dr. J. Sperna Weiland over Vrede.

Het nadeel van deze approach is echter dat men teveel probeert te doen en daardoor verliest het aan diepte. In verschillende colleges probeert men een vlugge historische achtergrond op te bouwen, om dan even kort een verduidelijking van het woord zelf te geven, die in een versneld tempo op een konklusie uitloopt.

Het is natuurlijk verder onmogelijk om elk college hier de revue te laten passeren, maar bij wijze van proef neem ik dan nog even weer Dr. Velema's college over

Wet en Evangelie. Op zeer indringende wijze maakt hij het duidelijk vanuit Bijbels oogpunt, dat "God in zijn wet liefde vraagt". (blz. 41) Over de functie der wet wordt dit gezegd: "...zij wijst positief de weg; zij is ook de norm om de overtreding te beoordelen". (blz. 42) Juist vanuit deze functie drijft de wet ons naar het evangelie, want "het evangelie is de boodschap van de verlossing: bevrijding van de zonde en vernieuwing van het leven." (blz. 43) Hierin uit hij ook kritiek op K. Barth, bij wie hij de wet haar aanklagende functie verloren heeft zien gaan. Met Galaten 3:13 ziet hij het evangelie als de boodschap van de vervulde wet. Daarom moet men in het evangelie altijd met twee woorden spreken: schuld en vergeving; aanklacht en vrij-spraak. (blz. 45)

Hartelijk aanbevolen voor verdere studie.

Rev. John G. Klompa.

★

"VERGEET HET MAAR, MARJAN"

door Nel Veerman.

Uitgave: J. H. Kok N.V., Kampen, Holland.

"Vergeet Het Maar, Marjan" is een leuk meisjesboek voor meisjes van zowat tien tot veertien jaar. Het gaat over een jong meisje dat geld collecteert voor huizen waar kinderen wonen die door hun eigen ouders zijn verwaarloosd en hopeloos te kort komen aan zorg en liefde. Marjan doet erg haar best en haar collecte-busje komt lekker vol. Maar dan wordt het gestolen en als de politie de dieven te pakken krijgt, blijken het twee jongens te zijn uit de huizen waar Marjan voor loopt. Marjan vindt het gemeen en wil nooit meer met zo'n ding lopen.

Maar terwijl ze zich zo boos voelt kan ze ook niet meer blij zijn om gewone dingen — het is alsof een stukje liefde en medegevoel uit haar zijn weggegaan. Het is een groot woord, maar ze moet die jongens vergeven.

"Om Jezus wil vergeven", en de schrijfster, Nel Veerman, eindigt hiermee het boek, terwijl ze laat zien hoe moeilijk, maar ook hoe nodig het is om te vergeven. Dit is een goed christelijk boek geschreven in een gezellige tijd. Het zal zeker erg spannend gevonden worden door jongere meisjes. Leuk om mee te nemen op vakantie.

C. Farenhorst-Praamsma.

Etnische Volkskunde in het National Museum of man

(Canadian Scene) — Tien jaar geleden is het National Museum of Man in Ottawa begonnen met het onderzoeken van volkstradities van de niet-Indiaanse minderheidsgroepen in Canada. Thans bevatten de geluidsarchieven en de collectie kunstwerken van de afdeling Volkskunde artikelen van bijna dertig verschillende etnische groepen in Canada.

De meeste artikelen bestaan uit volksliederen, volksmuziek en verhalen die op de band zijn vastgelegd door medewerkers van het museum. Verder zijn er kledingstukken en voorwerpen die door immigranten zijn afgestaan. De meeste van de kunstwerken zijn door particulieren geschonken of door etnische organisaties die de belangstelling inzien van het feit dat hun herinneringen aan hun cultuur in het oude vaderland voor het nageslacht worden bewaard in het National Museum of Man in Ottawa, zodat deze later kunnen worden gezien, bestudeerd en bewonderd.

Het National Museum of Man is bezig met voorbereidingen voor een permanente tentoonstelling van etnische costuums in Canada en van muziekinstrumenten van over de gehele wereld. Een speciale reeks van exposities van volks-culturen van specifieke etnische groepen wordt binnenkort begonnen met een tentoonstelling van Litauwse traditionele volkskunst en handarbeid.

De kunsthallen van het Museum worden op het ogenblik geheel gerestaureerd en het ziet er niet naar uit dat de eerste van deze exposities nog dit jaar zal kunnen worden geopend. Intussen is het personeel van de afdeling Volkskunde hard bezig met het inzamelen van costuums, muziekinstrumenten en andere kunstwerken die bepaalde etnische groepen vertegenwoordigen en die nog niet in het bezit zijn van het museum. Leden van etnische organisaties en particulieren in geheel Canada die het Museum kunnen en willen helpen door bruikbare artikelen aan het museum te schenken of in bruikleen af te staan worden verzocht zich te wenden tot het hoofd van de Folklore Division, Dr. Carmen Roy, National Museum of Man, Ottawa 4, Ontario.

Fryske Dei!

Fryske Dei!

1 JULI, 1970

Begint de moarns om 10:30 yn it Pinehurst Conservation

Area Park Highway 24A - tusken Galt en Paris

Meiwirkers - ûnder mear: De Boerenkapel fan Jarvis, Boukje Slofstra en Mayke De Vries

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HOLLANDSE DAG HAMILTON

Men verzocht ons mede te delen dat op de Hollandse Dag, die op 24 juni a.s. in de Hamilton District Highschool gehouden zal worden niet Rev. M. Geleynse van St. Catharines, maar Rev. F. Guillaume van Brantford, Ont. zal spreken.

ANNUAL ANDIKER PICNIC

July 1

Provincial Park
Port Bruce, Ont.

ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer nieuwe abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

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Engagement announcements \$4.00
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For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With great joy and gratitude to the Lord we announce the birth of our Son

ANDREW JOHN HENRY
A brother for Teresa
Born May 29th, 1970
Hank & Anne Luimes
1575A Islington Ave. Apt. 1
Rexdale, Ont.

We are very happy and thankful that God has given us another daughter and sister

PATRICIA LYNN
Born May 30, 1970
George and Ann Koopmans
Ted
Rick
Hilda
Ken
David
Paul
Box 290, Telkwa, B.C.

We are happy to announce that God has entrusted to our family a daughter & sister

DEBRA LYNN
Born Sunday, May 31, 1970
Ed & Betty Schipper
Judy
Bryan
R.R. 4,
Georgetown, Ont.

With thankful hearts, and great joy to God who has made all things well, we announce the birth of our son

PETER FRED
Born June 5th, 1970
A brother for Jane
Arnold, Marilyn and Joanne
George and Aafke Ypma
R.R. 1, Jordan, Ontario

Mr. and Mrs. Peter Vanderwerff 707 Stone Road East, Guelph, Ont. are happy to announce the forthcoming marriage of their daughter

CHRISTINE
to
MR. JACK VANDIJK
son of Rev. and Mrs. W. VanDijk of Orillia, Ont.

The wedding will take place D.V. on Friday, June 26, 1970 at 6:30 P.M. in the First Chr. Ref. Church of Guelph, 287 Water Street, Guelph, Ont.

The minister officiating Rev. W. Van Dijk
Future address: Colborne Street, London 15, Ont.

Mrs. R. Janssen is pleased to announce the forthcoming marriage of her youngest daughter

RENNIE
to
MR. BERT HULSHOF

son of Mr. & Mrs. E. Hulshof of 1555 Blackwell Rd. Sarnia on Saturday June 20, 1970 at 3 p.m. in Georgetown Christian Reformed Church Rev. A. J. VanderPol officiating.

Future address: 90 King St. E., Stoney Creek, Ont.

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Happy and thankful to the Lord we hope to celebrate with our dear parents

HARRY VANDER ZWAAG
and
AUDREY VANDER ZWAAG
(nee Vanden Akker)
their 40th wedding anniversary on
Saturday, June 20th, 1970.
Dundas, Ont.:
Albert and Jeanette
Vander Zwaag
Troy, Ont.:
Mae and Catherine
Vander Meulen
Grimsby, Ont.:
Ed and Janet Zwart
Grimsby, Ont.:
Ed and Margaret
Vander Zwaag
Hamilton, Ont.:
Ken and Joan Vander Wal
Harry John.
and 19 grandchildren.
15 Leland St., Hamilton 15, Ont.

Aalten 1930 — Hamilton 1970

Zo de Here wil hopen wij op 25 juni met onze geliefde ouders en grootouders

GERRIT JAN LAMMERS
en
JOHANNA ELISABETH LAMMERS-SCHAEFFER

de dag te herdenken, dat zij 40 jaar geleden in het huwelijk zijn verbonden.

Dat de Here hun nabij moge zijn in de komende jaren is de wens van hun dankbare kinderen en kleinkinderen.

Psalm 121.

Hamilton, Ont.:
Hans en Lieu Brinkert
Elly, Glenn, Darlene,
Patricia.

Kitchener, Ont.:
John en Corry Lammers
Joanne, Sylvia, Helen, Karen,
Gary

Hamilton, Ont.:
Henk en Jane Lammers
Mark, Sonja, Dayne, Anita

Calgary, Alta.:
Fred en Helen De Jong
Gregory, Jacqueline,
Rosemary.

Vancouver, B.C.:
Ben Lammers

Gelegenheid tot feliciteren op 25 juni 1970, van 7 - 9 n.m. in hun huis, 199 Robinson St. S., Hamilton, Ont.

1940 — 1970

On July 4, 1970, the Lord willing we hope to celebrate with our Dear Parents and Grandparents

JAN FOKKENS
and
KARSTINA RENTJE FOKKENS
nee DYKMAN

the occasion of their 30th wedding anniversary. As children, grandchildren and in-laws we would like to wish them God's blessing in the years to come

Port Colborne:
Wilma and John Fokkens
Matthew John

Virgil:
Elly and Ed VanderMolen
Annette, Christine, Edward
and Tracy

Welland:
Hilly and Chris Fokkens

Kapuskasing:
Karen and Mike Fokkens
Anita Karen

158 West St.,
Port Colborne, Ont.

On June 19, 1970 we hope to celebrate with our dear parents

CORNELIS J. VAN LEEUWEN
and
MAARTJE VAN LEEUWEN
(nee Van Tol)

their 30th wedding anniversary.

We hope that the Lord may continue to bless them for each other and for us as He has done in the past.

This is the wish of their thankful children and grandchildren.

Grimsby, Ont.:
Kees and Pat Van Leeuwen

Vinemount, Ont.:
Thea and Dick Buma

Hamilton, Ont.:
Evelyn and Pete Kamerman

Grimsby, Ont.:
Ann and John Dekker
Martha and Jim
Bill
and nine grandchildren.

R.R. 1, Grimsby, Ont.

1945 - June 8 - 1970

Grateful to the Lord we celebrated the 25th wedding anniversary of our parents

KLAAS DE JONG
and
ELISABETH DE JONG
nee MALDA

That the Lord may continue to bless and spare them for each other and for us is the wish of their children

Renske
Fred
Geraldine

135 Limeridge Rd. W.
Hamilton, Ont.

On June 21st, the Lord willing, we hope to celebrate, with our parents and grandparents

WILLEM VAN OOSTEN
and
ANNA VAN OOSTEN-KOOLSTRA

the occasion of their 30th wedding anniversary.

134:3

That the Lord may continue to bless them is the wish of their thankful children.

Jim and Corrie Barneveld
Jimmy and Lisann

Gosse
Ineke
Arend
Paul
Henry

349 Byron Blvd.
London, Ontario

Op 30 mei 1970 werd van ons weggenomen onze geliefde moeder, groot- en overgrootmoeder

FROUKJE VLINT-HAMSTRA

in de ouderdom van bijna 81 jaar

Ps. 116:4 ber.

Zij is verlost, God heeft haar welgedaan

Bergum, Holland:
J. Vonk-Vlint.
Kl. Vonk

Winona, Ont.:
A. de Graaf-Vlint
J. de Graaf

Klein- en achterkleinkinderen.

1419 Baseline Rd.,
Winona, Ont.

On June 2 1970 the Lord in His unsearchable wisdom took unto Himself our dearly beloved father and grandfather

POPPE (PETER) BROERSMA

at the age of 57

Dearly beloved husband of Wietke (Winda) Van der Schaaf

Andy and Joyce Broersma,
Holland Landing.

Harvey and Sita Broersma,
Lindsay.

Len and Marie Broersma,
Oshawa.

Pete and Winda Van Dyke,
Brampton.

Peter and Sandra Broersma,
Brampton,
and 11 grandchildren.

Richmond Hill, Ontario.

BREEDER FARM

Substantial income from premium hatching eggs, sale of crops, rent of land. Metal covered space for 8,000 heavy breeders, good premium for eggs. 100 acres good land. Brick dwelling, four large bedrooms, modern kitchen, new bathroom, fireplace, oil heat, full basement. (Ask about income from this place - it will surprise you.)

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to work in florist shop. Some designing experience helpful but not necessary.

Reply Van Bruinessen, your florist,

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• Company truck supplied.

Reply to sales manager Mel Smit, Willowdale, Ont., phone (416) 221-7777.

Ontario beef farmer, zoekt

KENNISMAKING
met vrouw die houdt van kinderen en vee. Leeftijd onder 50 jaar. Brieven onder no. 2268, Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted: An experienced

MARRIED MAN

to work year round on dairy farm. Dick Langerak & Son, R.R. 1, Dunnville, Ont. Phone 774-4912 (area code 416).

16 year old farm boy is looking for

SUMMER JOB
on farm, good with tractors. Phone 416-768-5633

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A Fine Delicatessen & Meat Business

in a beautiful, fast growing town, 40 miles from Toronto. Good turnover, excellent location. Owner has other business interests. Statements available for a serious buyer. Letter under no. 2267, Calvinist-Contact, P.O. 312 Station B, Hamilton, Ont.

HOUSE FOR RENT

in Chicago for the summer months. Close to Trinity College. Write Gary Duthler, 5447 Fairway Dr., Crestwood, Ill. 60445, phone 1-312-389-3737

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on highway 2 east of Woodstock 95 acres crop, 75 sow furrowing operation. Brick house with modern facilities. Will sell with or without stock and equipment.

ROBERT SHERIDAN
R.R. 1 Burford, Ont.
Princeton phone 458-4172

4 BEDROOM SUBURBAN

\$16,900 family home. Free, clean air where you can raise a healthy family only minutes away from all city conveniences. 1 floor plan with garage on a 220 foot deep lot. Easy monthly payments with a reasonable down payment. Call JA 7-2972.

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2 FOR 1

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RESERVE YOUR SUMMER COTTAGE NOW

On beautiful Lake Simcoe, 2 and 3 bedrooms, with inside conveniences. Fishing, swimming, boating. Large playground. 1½ miles from Chr. Ref. Church. Call 705-326-4131 or write Maple Leaf Cottages, 640 High Street, Orillia, Ont. Wm. Vanderheide - Henry Zwiers.

Prince Edward County

90-acre farm, 11 acres apple orchard, 660 ft. water frontage, some sand beach. 1½-storey home with bath and oil furnace. Large barn, water bowls etc., drivehouse and garage. Outstanding orchard. Good rural area. Priced at — \$37,000.00. Apply to Gerald Vincent, Realtor, Box 595, Picton, Ontario. Phone 613-476-5697.

DATA CENTRE

Chr. Ref. Sunday School Convention at Memorial Park, Lindsay, Ont.

Meeting of the Assoc. for Upholding God's name Immanuel Chr. Ref. Church Hamilton, Ont.

Hollandse Dag in Hamilton District Chr. High School. Spreker: Rev. F. Guillaume van Brantford, Ont.

Dr. Mariano Di Gangi. Summer Fellowship in Knox Presb. Church, 630 Spadina Ave., Toronto.

Annual Andijker Picnic Prov. Park, Port Bruce, Ont.

Fryske Dei, Pinehurst Conservation Area, Highway 24A, between Paris and Guelph.

Dr. E. P. Clowney. Summer Fellowship in Knox Presb. Church, 630 Spadina Ave., Toronto.

July 6 - Aug. 21 Summer School 1970 for Christian School Teachers. Toronto District Chr. High School, Woodbridge, Ont.

July 9, 10, 11 Calvinist Cadet Counsellors' Convention in Niagara Falls, Ont., Sheraton Hotel. Special banquet for Cadet and Calvinette Counsellors on June 10, 6:30 p.m. For information contact C. Zietma, R.R. 1, Grimsby, Ont.

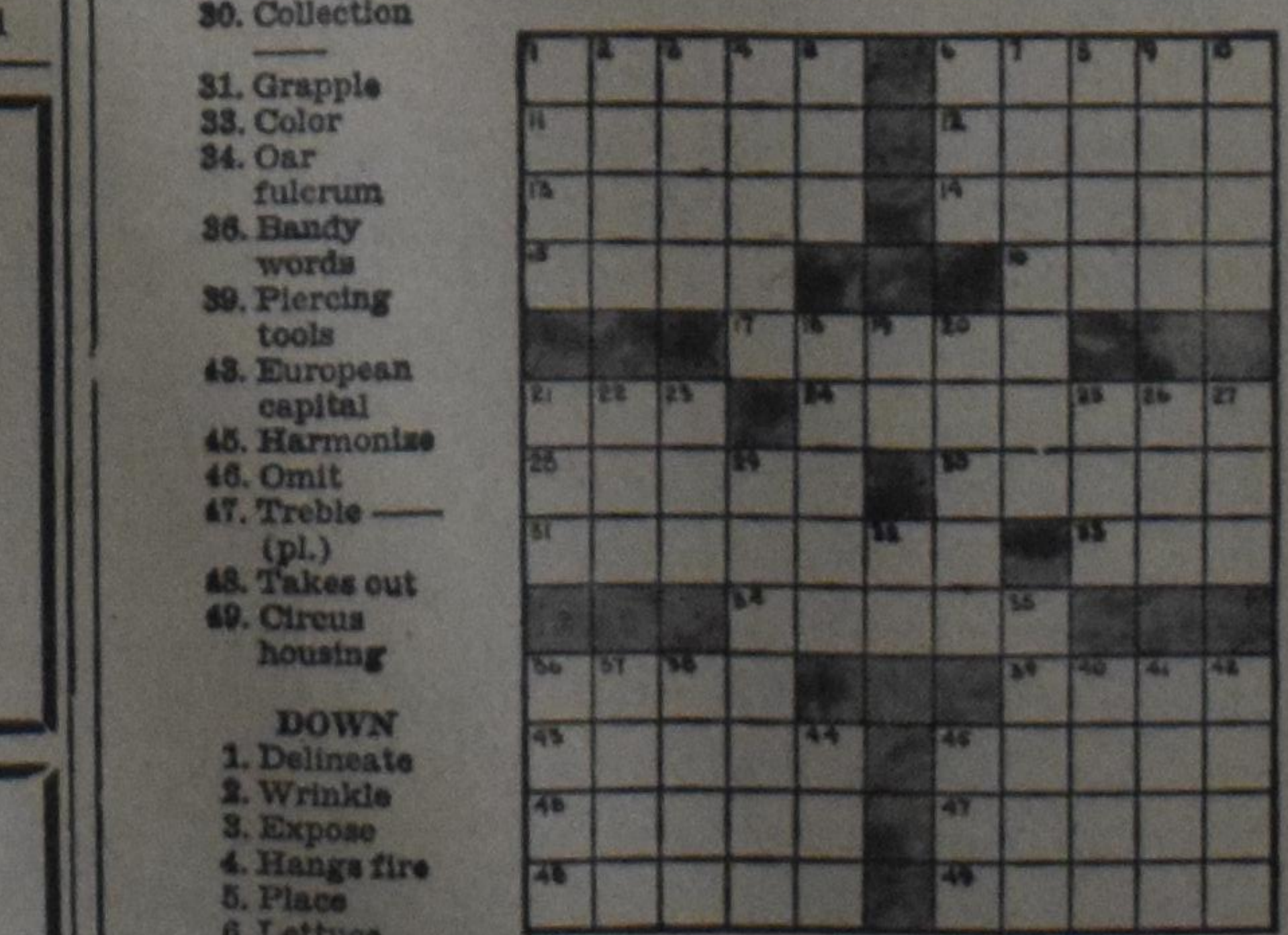
August 11 Organ Concert by John VanderTuin, Central United Church, Brandon, Man.

July 31 - Aug. 3 A.A.C.S. Study Conference, Niagara Christian College, Niagara, Ont. Lecturers: Mr. C. T. McIntire, Dr. J. H. Olthuis.

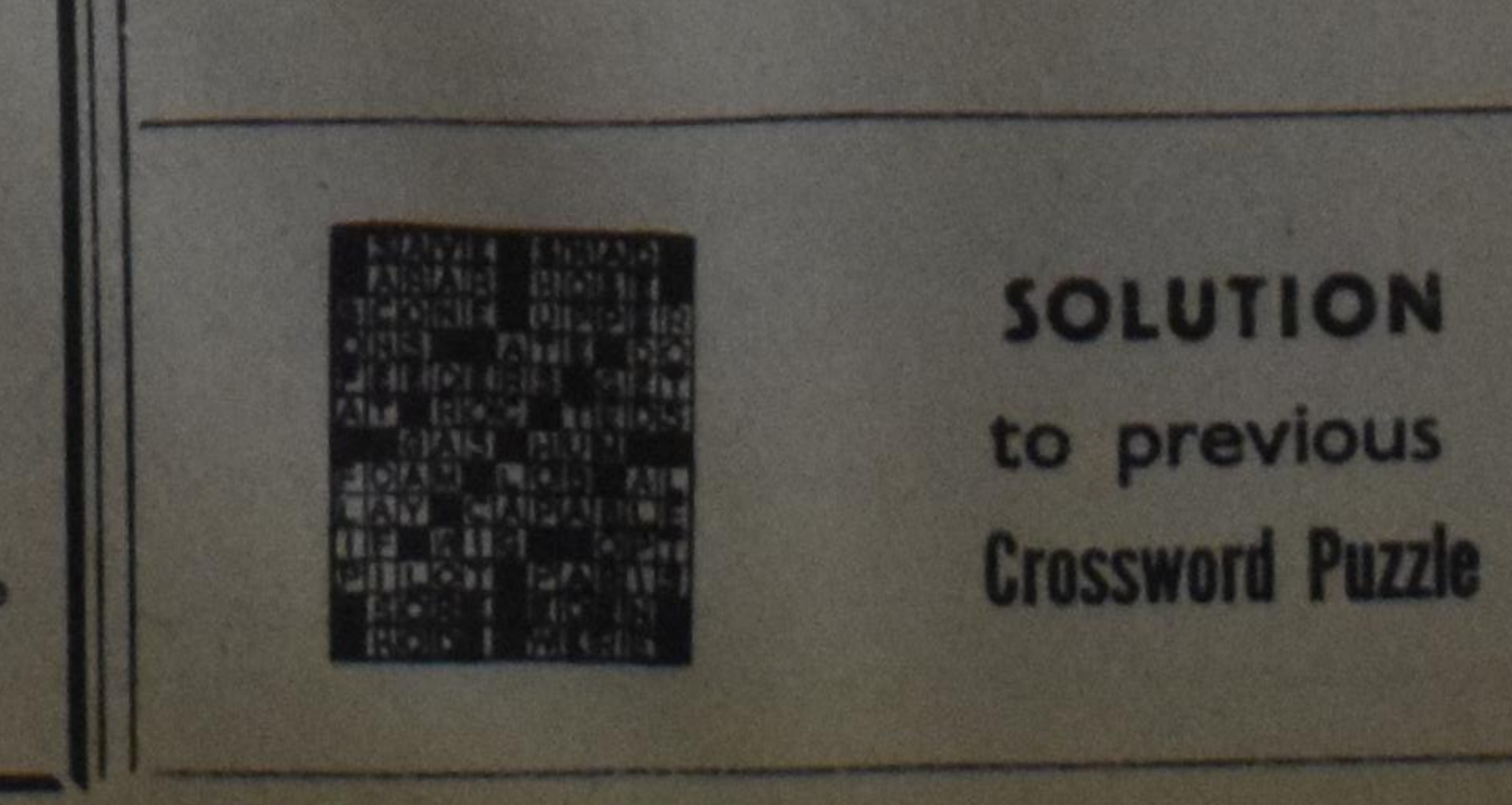
CROSSWORD PUZZLE

ACROSS

- Declines
- Stop
- Coin of India
- Alternate
- Representative
- Gloss
- Magician's pointer
- Sprites
- Impassive
- Boy
- In a body (2 wds.)
- Suffix denoting age
- Collection
- Grapple
- Color
- Oar
- fulcrum
- Bandy words
- Piercing tools
- European capital
- Harmonize
- Omit
- Treble (pl.)
- Takes out
- Circus housing
- DOWN
- Delineate
- Wrinkle
- Expose
- Hangs fire
- Place
- Lettuce
- Moral
- Exclamation
- Leak
- Sea eagles
- Tithing sum
- Preposition
- Urge on
- Ordinance
- Time-table abbreviation
- Do or
- Posed
- Depot (abbr.)
- Poetic contraction
- Astraddle
- Behold
- Aerie
- builder
- Has-tened
- Fence in
- Seed coating
- Song bird
- Kind of turn
- Soap-maker's frame
- French pronoun
- Behave



SOLUTION to previous Crossword Puzzle



HI NEIGHBOURS!

THE GRAIN SITUATION

When we were young, mother used to sing her favorite song as often as she could get some time to play the organ: "Count your blessings — name them one by one". With current news from every corner of our North American Continent being what it is each day, perhaps the song might be sung more than we do today. It's difficult to relax when we don't know from day to day what evil will be told to us again. But we do have a tendency to become constant complainers.

Wherever you live in Canada you must have something which might be counted as a blessing. We are still better situated than many countries in the world. One group of people however who have my sincere sympathy are all wheat farmers in our Western provinces. We hear very little of their plight and if we could attend a few of the meetings of the Saskatchewan Wheat Pool Committee or the Canadian Grain Council or the Canadian Wheat Board, we might come away pulling our hair. "Canada is faced with a national crisis", this is the opinion of Mr. Otto Lang, minister responsible for the Canadian Wheat Board. Mr. Lang spoke to a radio-television audience from Moose Jaw on April 20, this year. At that time Mr. Lang laid down the plan which is commonly known as Operation Lift. This program is designed for this year only and is planned to take a year's supply of the carryover of wheat on the prairies. Along many highways huge piles of wheat are seen on most farms with long rows of granaries containing the bulk from the last two and in some cases three years. The news of Operation Lift was explained to the farmers present and has been much under discussion and criticism as well ever since.

Criticism of the government has come in strongly during the last few years in being unable to find markets for our huge wheat supplies. The government shows concern in at least coming up with a plan which farmers may adopt to restrict wheat acreage. Much land is suitable primarily for wheat production but other crops have been introduced lately. Flax, rape-seed, oats, barley, have a marketable value. These can be grown if the farmer's aim is to get a cash income and he has enough wheat on hand to fill an eight-bushel quota. He can also grow a cover crop. This can be a variety of grains such as fall rye, oats or other crops which could be used for fodder, grazed or turned down by July 15. The other alternative for the farmer is just not grow anything, but summer fallow his acreage, provided he has enough wheat on hand for his quota of eight bushels an acre. The government agrees to pay the farmer \$6.00 an acre for such reduction of wheat surplus. To plant

a cover crop may cost the farmer \$10.00 an acre and if he only receives \$6.00 for summer fallow he loses money. There are many possibilities for other crops: potatoes, sugar beets, peas for drying or canning, white navy beans, corn for grain, silage or canning, canary seed, millet and most common vegetable crops. Many farmers are not equipped for such crops and would have to purchase expensive implements. With the grain situation as it has been on the prairie provinces the last few years money is not as readily available.

Summer fallow will probably be the only solution for many farmers and at \$6.00 an acre this is a no profit-making scheme. Especially for the small farmer. As Mr. J. Molitwenik, a farmer of Foxford, Sask., points out, who owns 335 cultivated acres: "In 1967 I had 145 acres seeded to wheat, in 1968, 120 acres, in 1969 only 70 acres plus 145 acres of summer fallow. This year I thought I could put in 40 acres of wheat, but the present quota system does not permit me to sell anything on those acres. I decided to put in rape and maybe I will get something out of it. I can't increase my summer fallow; as you can see it would not do me any good with my acreage. I can't get \$6.00 an acre. My age is 62 years and I am too old to start raising livestock and especially to haul bales. If a man is over 50 he can't get a job anywhere and nobody would buy his land in the present situation, so a quota should be given so he can live reasonably."

Many farmers share Mr. Molitwenik's view, for as in many government projects it benefits the man with large acreage but it is a hazard for a small farmer.

There is another alternative for grain farmers that many of them have decided upon. This is the sheep-raising industry. It is a highly competitive field for there are many established reputable breeders and it takes a lot of money to invest in good stock. It should be no problem to sell wool on the market in Canada for over the past 10 years our country has imported from 55 to 65 million pounds of wool for the manufacturing industry and many thousands of tons of lamb for consumers.

To eliminate the importation of wool, Canada needs about 7 million more sheep. It is the only type of livestock where there is no threat of oversupply. When travelling from province to province throughout Canada people are amazed at the vast amount of land not being used. Every year more acres are being added on which no farming is carried out. Sheep can utilize poor farmland better than any other kind of livestock. Prices for

lamb have been good during the last few years. We have the land and the know-how out West and with 18 breeds of sheep currently being registered in Canada, all that is needed is the initiative to prove that sheep farming pays. The above article on sheep raising is taken from the Western Producer.

In the U.S.A. farmers have been paid large sums of money for years to take wheat land out of production. They too have opened the market for a wide variety of alternatives.

Perhaps in years to come corn will become one of the Western farmers' main products. There is a variety available already which matures in 68 days from planting. This is especially of interest to the northern climate where the growing season is short and killing frost may come early in the fall. This type of hybrid corn has reported yields of over 100 bushels an acre in Montana and Wisconsin.

Whatever the prairie farmers are growing this year, the start was not too good, was it? Due to rain and snow little seeding had been done by the week ending May 2. I hope the weather will be good the rest of the season.

We all have a vital interest in the future of agriculture in Canada and especially the future of the prairie farmer has a lot to do with the economy of our entire country.

Let's pull together as a country of fellow Canadians, and pray together that a good solution may be found for the problems of our prairie farmers.

The weekly Sermonette of May 7, 1970 by Colin Douglas is very much in keeping with the attitude of many western citizens, no doubt. He ends with the text: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Isa. 26:3.

Sincere wishes for a good summer season from

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From the Mailbox

A TRIBUTE TO CALVIN SEMINARY

(or an answer to Jack Quartel)

Dear Editor,

We have a problem in our churches of cold hearts and hot heads and the emphasis on systems taught to us in Seminary is to blame. The solution is a return to the Bible by means of the Discipleship Series and the Bible Correspondence Course of the World Home Bible League. These were the conclusions of Rev. Quartel in his article of April 9, 1970.

I feel urged to reply for I cannot agree. Sure, quite often people have hot heads and cold hearts. But where is the blame to be placed? Not on theological systems and certainly not on Calvin Seminary and the training which we received there. Our Reformed Theological System is Biblical. Berkhof refers to the Bible again and again. The same is true of Berkouwer, Warfield, Calvin and the many others whose works we had to read while we were in Seminary. Reading their books showed us that there were men who had earnestly wrestled with Scripture. And while we wrestled along with them we opened our Bible to see if they were right. The professors urged us to bring our Bible to every class period. That was our main study book. Of course, often we didn't do our homework. But it was constantly emphasized to us: "Bring your Bibles along! Memorize texts! Study them in depth!" And I have seen students and professors deeply moved by their study of God's Word.

Yet there are cold hearts and hot heads. I admit this. But there are also warm hearts and people with genuine concern and faith. A cure-all for cold hearts and hot heads is not Discipleship Series and the Bible Correspondence Course of the WHBL. Don't get me wrong, these are good Reformed booklets, but if people get tired of the Reformed system, they will eventually get tired of these courses also! They will even get tired of reading the Bible itself. Terrible, isn't it? Yet that's what will happen and is happening right now. Why? Because people are sinful and only the power of the Holy Spirit can bring them to repentance. Therefore, the only solution is: pray for them and preach

to them the Word of God and relationship remained far, far in the also the Reformed System which background. And how you lead is after all based upon the Word your congregation to a living faith of God. We may never stop doing in the Saviour, I never learned at this. This is the only way. Keep Seminary. on praying. Keep on witnessing. It is all for God's glory.

Bill Praamsma.

Dear Bill,

Sorry you missed the point so completely. Wasn't I clear enough? I agree with you that Reformed doctrine is of great importance. But all the Reformed doctrine in the world doesn't save me. You and I, we need a living relationship with Jesus Christ, and we must lead our congregations to that same relationship.

I learned as much Reformed doctrine as you did. I learned how right some people were and how wrong others. But that living re-

I was there when you were around 10 years old. I doubt whether you know much about that period. But you claim that in your days it was much better. Then, Bill, I ask you, why I see no evidence of that? Why is it then that so many people, and I mean in our own churches, remain so hungry? I did not say that the Discipleship Series, and the World Home Bible League booklets were a cure for cold hearts. Do you know what only will cure that? The gift of the Holy Spirit. But what I did say is that these booklets point the way to a living relationship with Jesus Christ. And that information I do not find in theological books. That information I missed in my training too.

J.Q.

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